

English Creede, CONSENTING WITH

THE TRVE AVNCIENT CATHO-

lique, and apostolique Church in al the points,

and articles of Religion which euerie Chri-

stian is to knowe and beleue that would be saued.

THE FIRST PARTE,
IN MOST LOYAL MANER TO THE
GLORIE OF GOD, CREDIT OF OVR
Church, and displaieng of al hærifies, and er-
rors, both olde and newe, contrarie to

the faith, subscribed vnto by

THOMAS ROGERS.

Allowed by auctoritie.

Cyprianus Epist. li. i. epist. 4.

Humanos errores, & mendacia relinquamus, & in

veritate Dei maneamus.



AT LONDON.

IMPRINTED BY JOHN VIN-

det for Andrew Maunel at the brasen Serpent

in l auls church yard. 1585.

English

CONSTITUTION WITH

THE FRENCH REVOLUTION

AND THE

REVOLUTION

OF 1789

THE FIRST PART

IN MOST OF THE

GEORGE OR

CHURCH

AND

THE

REVOLUTION

OF 1789

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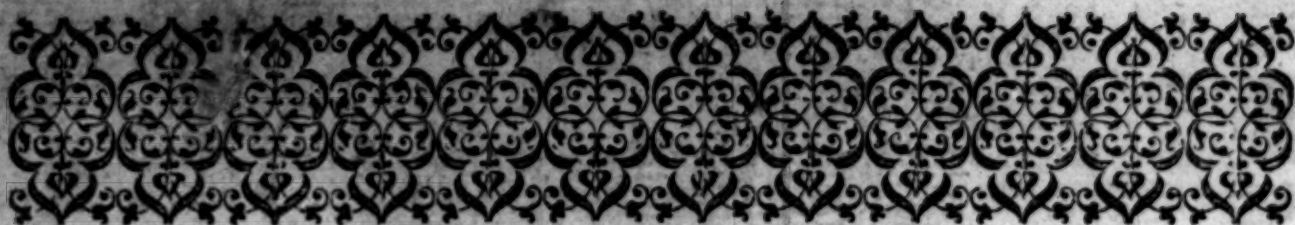
OF 1789



REVERENDISSIMO

IN CHRISTO PATRI, AC DOMI-
NO EDMUNDO PROVIDEN-
TIADIVINANORWICEN-
SI EPISCOPO, RELIGI-
ONIS VERÆ, CA-
THOLICÆ, AC ORTHODOXÆ
ET PROFESSORI CONSTAN-
TI, ET FAVORI QUI-
DEM SINGVLARI, A-
THEISMI, IV-
DAISMI, TVRCISMI, PAPISMI,
ANABAPTISMI, ET OMNI-
VM DENIQUE FANATI-
CARVM OPINIONVM
HOSTI ACERRI-
MO ET CAPITALI: THOMAS
ROGERIVS PRIOREM
HANC SYMBOLO
ANGLICANO
SVBSCRIPTIONIS SVÆ PAR-
TEM, HONORIS, DEBITÆ-
QVE OBSERVANTIÆ
ERGO DICAT, CON-
SECRAT-
QVE.





To the Christian readers,
and hearers, S.



Of the great subscription vrged from the Pastors and ministers of the worde and Sacramentes in a great part of this land the last yeare, yee can not lightlie be ignorant. The causes of the same being either secrete, I cannot: or not conuenient to be published, I may not set downe. What the euent thereof wil be, God he knoweth: what it hath beene, according to the diuersitie of mans minde, diuerslie do men thinke thereof. For some are of opinion that much hurt thereby hath redounded to the Church of God, and they think not amisse in diuers considerations: others, (again) wisely do suppose that it hath made not a little vnto the glorie of God, and comfort of his seruants, as whereby a ful and perfect trial of men is had, & diuers of the godlie notablie be deliuered from the manifold slanders, & wicked surmises fallie raised of them through the secret, and subtil suggestions of Satan, and his members.

For, to speake first of her Maiesties authoritie in causes Ecclesiastical, (and that to offend none of Gods children, but to the consolation of manie) of al that haue bine examined, what one hath denied the same? who but most willingly, and cheerefully doeth ascribe so much as the lawes of this land in euerie respect do giue vnto her highnes? Who but hath offered, as to subscribe, so to sweare vnto that article? Who but would suffer the losse, not of goods onely, but of life also, for the maintenance of the same?

a. Answer to the
Execut. of Iustice
c. 8, p. 207.
b. *Ibi.* c. 8, p. 198.
c. *Ibi.* c. 8, p. 195.
d. *Ibi.* c. 7, p. 159.
e. *Ibi.* c. 8, p. 198.

And although the Papistes do write, that to grant this vnto her maiestie, is lothsome and base flatterie a, abominable and blasphemous adulation b, shameful haresie, and vnto truth c, against nature d, and is not to make her next to God in her Realme, but to make her the God of her people e: For the next step, saie theie, (vnto diuine adoration) is to saie & beleene, that a temporal King is aboue the Priest in causes Ecclesiastical, or that in a Christian common weale the next dignitie to Christ, or God is not the priest, but the Prince: yet can we not to auoid the eternal displeasure of God, but thinke it, and to shewe our selues dutiful, & loial subiects, subscribe vnto the same, hauing learned so to do out of Gods holie word.

f. Answer to the
Execut. of Iustice
c. 6, p. 131.
g. *Ibi.* c. 6, p. 121.
h. *Ibi.* c. 5, p. 96.
i. *Ibi.* c. 8, p. 193.
k. *Ibi.* c. 3, p. 52.
l. *Ibi.* in the pre-
face.

As for the supremacie chalenged by the Pope, whom (as heretofore, so dailie, but most sacrilegiousslie) theie cal The general pastor f, yea, The common Father of al Christians, specialie of princes g, yea, The chiefe priest and pastor of our soules h, yea, The supreme pastor of Gods faithful people i, yea, The high pastor of Christs vniuersal Church k: and, to omit a number of such blasphemous titles, The prince of Gods people l: as we know no such prerogatiue giuen him by the word of God, so we do vtterly renounce, and altogether mislike the same.

m. R. H. vpon the
a 22. Psal. pub.
anno 1583.
n. Howlet in his
4. reason.
o. Answer to the
Execut. of Iustice,
c. 3, p. 50.
p. *Ibi.* c. 1, p. 17.
q. *Ibi.* c. 3, p. 38.
r. *Ibi.* c. 2, p. 128.
s. *Ibi.* c. 1, p. 14.
t. *Ibi.* c. 8, p. 112.

And, to come vnto another Article concerning the booke of common praier, not one, that I know, hath refused simplie to subscribe vnto that neither. Though some denie not onlie that that forme, but that anie forme of publique, & ordinarie praier is to be vsed in the Church, and think it papistical, and giue out that it doth but mocke the Lorde, and the Lorde loatheth, and spneth it out of his mouth m: though some againe write that it hath no part of the catholique seruice n, and cal it a Calvinistical o, a schismatical p, a damnable schismatical q, an heretical r, an abominable seruice s, (These be the oddest and charitable words of them whom, theie saie, no protestant in England is able to reprove of a vntruth, or slander, railing, immodestie, &c. t:) yet what is that vnto vs? which of al Gods ministers that haue bine tried can iustlie be charged so much as to fauor, much lesse to maintaine those vngodlie

The Preface.

godlie assertion? And the auctors too, who are theie? Not nightbirds? Not light hedded, and fugitiue persons? Not our professed and knowen enemies?

It maie not be denied, but some do with-hold their pens from approuing that holie booke in euerie point by subscription: yet are there none, I trust, that prouidlie contemne it, none that disdainfulie despise it, none but in the feare of God, and in pub. Churches alwaies, and onely doe vse it, and manie haue set their hands there-unto, and al, I doubt not but so would, were that which is offensiue, reformed; and that which is crooked, made streight; and that which is doubtful, made euident and plaine. Which things also are for number but verie fewe, and, therefore maie the more easilie be removed: and remaine, for the most part, in the directions and rubricks, and therefore with lesse offence may be taken awaie.

Neither doth anie minister of the word, that I heare, denie by subscription to allow the booke concerning the Articles, & summe of our faith, but what lawes do exact, or enioine most willingly haue theie offered to performe. And no cause is there whie we should not so doe: the auctors of the same do moue; the soueraigne authoritie, whereby it was established, and is vpholden, doth moue; but the necessarie, and al Christian doctrine there-in comprised, doth most of al moue vs, not onlie in heart to like thereof, but with mouth also, and euerie waie to praise it, and to glorifie the goodnes of God for the same. Our fore-fathers manie of them desired to see that, though it were but secretlie, and to the hazarding of their lands, goods, and liues, which in that booke we openlie and publiquellie to our vnspeakable comfort, and profit do see maintained.

Besides, it is the badge of Eng. Christians whereby we are knowen to the vniuersal worlde not onlie to agree with al the godlie that haue bine or do liue at this present in the material points of religion: but also to disagree from the Iewes, Turks, Papists, Anabaptists, and al other prophane men. So that theie, or he which shal with-drawe his hand from allowing the same, maie vehementlie be suspected to be a contemner of the sacred auctoritie of this noble realme, and of the doctrine of Christ; a dissenter not onlie from al the godlie in this land, and therefore not worthie to liue among vs: but also from the true Christians who both haue liued heretofore, and remaine in anie reformed Church at this present time; and a fauorer either of the Iewish, or Turkish, or Popish, or Anabaptistical, or some vngodlie, and cursed opinion, or other.

Theis things (one of the weakest of my brethren knowne I confesse, yet through confidence in our chiefe captaine Iesus Christ, whose al power is u) I haue vndertaken to proue in two books or treatises: the former wherof is now before you, the other in good time, If so it please God, shal come abroad, In which aduisedlie looke, and yee shal perceiue, that the Religion established by the auctoritie, and professed of al degrees in this land, is neither a false religion, as the Papists do thinke, stil tearming it (how like Christians iudge yee) *vngrateful heresie x, barbarous heresie y, brutish heresie z, cruel heresie a, wicked heresie b, wild condemned heresie c, diuelish doctrine d*, but founded and built vpon the immouable fundations which the true Apostles of Iesus Christ, and the Prophets haue laid, and therefore cannot deceiue; nor *a new religion e, a newe faith f, a newe and barbarous Gospel g, a newe heresie h*, (as the Antichristians, and priestes of the breaiden God would perfwade, and make their credulous companie to beleue) *found-out by Zuinglius*, whom they cal, *The vnfortunate father of our Eng. faith i*, and not extant in England aboue 5. or 6. yeres before the short reigne of *K. Edward the sixt k*, but the most ancient, receiued euen from Christ himselfe, and his written word; nor, *A wicked religion tending vnto Paganisme, & Epicurisme l*, but that the man of God maie be absolute, being made perfect vnto al good workes *m*, nor at this present taught in a corner of the world by vs onlie, but with a sweete harmonie and consent of al the Churches protestant in Europe publiquellie embraced.

Againe, besides that al the enemies of name, which the truth hath had from time to time euen til this verie houre be here discouered, yee shal so cleerlie and plainlie beholde, as anie thing yee maie when the Sunne glorioullie doth shew himself, that *Poperie is not the onlie true worship of God n*; that *Poperie is not consonant to (God) his sacred word and wil o*; but planted by weake & wicked men; that *Poperie is not the old Religion p*, but a new, or more trulie a loathsome Chaos of all condemned heresies, and antichristian opinions; and that *Poperie agreeth not with the church of God in this land, or in anie other countrie or citie, almost in no one substantial & material point of Christianitie,*

u. *Matth. 28, 18.*

x. *Answer to the Execut. of Iustice*
c. 6, p. 128.
y. *Ibi. c. 1, p. 4.*
z. *Ibi. c. 6, p. 126.*
a. *Ibi. c. 1, p. 11.*
b. *Ibi. c. 6, p. 122.*
c. *Ibi. c. 5, p. 103.*
d. *Ibi. c. 8, p. 166.*
e. *Answer to the Execut. of Iustice in the pref. & c.*
3, p. 13. c. 4, p. 82.
f. *Ibi. c. 8, p. 172.*
g. *Answer to the Execut. of Iustice*
c. 4, p. 83.
h. *Ibi. c. 8, p. 166.*
i. *Ibi. c. 4, p. 80.*
k. *Ibi. c. 3.*
l. *Ibi. c. 8, p. 169.*
m. *2. Tim. 3, 17.*
n. *Answer to the Execut. of Iustice,*
c. 5, p. 103.
o. *Ibi. c. 3, p. 130.*
p. *Ibi. c. 2, p. 19.*
q. *3, p. 36, c. 9,*
p. 211

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q. Answer to the
Execut. of Iustice,
in the preface.
1. Gal. 1. 8. 9.

r. Answer to the
Execut. of Iustice,
c. 3. p. 211.
t. Ibi. c. 6. p. 128.

u. Answer to the
Execut. of Iustice,
c. 6. p. 117.
v. S. p. 188.

x. Card. Polus.
y. Bulla Pii. 5.
z. Howlet in his
9. reason.

a. Answer to the
Execut. of Iustice,
c. 3. p. 56.

b. Ibi. c. 8. p. 171.
c. Ibi. c. 3. p. 44.

d. Ibi. c. 3. p. 41.
e. Ibi. c. 3. p. 41.
f. S. p. 171.

g. Bulla Pii. 5.
h. Bulla Pii. 5.
i. Sand. de visib.
ecclesi. 3. p. 78.

k. Bristow motiue.
l. S.

m. Answer to the
Execut. of Iustice,
c. 6. p. 111.

n. Ibi. c. 8. p. 192.
o. Ibi. c. 9.

p. Howlet in his
preface.

q. Booke of Com-
mon praier Tit.
Communion.

nitie, and so is not the *Catholique or common Religion* q, as theie commonlie giue out. And therefore is to be detested: and the teachers thereof, whether Seminaries, or others, to be held accursed r: and the maintainers of the same as much to be taken heede of, as the Arrian, Nestorian, Pelagian, and such like heretikes that haue liued heretofore: or as the Iewes, Turkes, Anabaptistes, which trouble the world in theis daies. And therefore right godly wisdom and Christian magnanimitie hath our soueraigne Queene, & her noble Counsel declared, in suffering the papistes, being more dangerous to the Realme, and as hurtful to the true and Catholique religion, to haue no more fauor either publiquellie in temples, or priuatelie in houses to assemble themselves together, than the Iewes, or Turkes: the contrarie wherof as they exceedingly do wish s: so wee trust shal neuer come to passe, notwithstanding the maruelous opinion they haue in their Gregorie the 13. that now is Pope, who *theie hope shal once be the bane of our vngateful heresie* t.

And hauing noted these things iudge in the name of God, both what he was that incited the Emp. Charles the 5. to make warre rather against that most puissant and noble King of famous memorie (whom the enemies of their countrie saie, is *Radix peccati* u,) Henrie the eight for enclining but in part vnto that truth, which wholie is here defended, than against the Turke x: & what theie are who cal our countrie *the sanctuarie of the worst men* y: our Church, *The slaughter house of heresie* z: our Martyrs, *No martyrs, but murtherers of themselves* a: our Ministers. *Intruders* b: *uncircumcised Philistims* c, *wolues* d, *Apostataes* e: the honorable Counsel, *A sort of heretiques* f: her roial Maiestie, *A Schismaticque* g, *an Heretique, an Ethnique, a Publicane* h: and therefore of Bishops to be excommunicate i: of the nobles to be resisted, and of al the commons to be disobeyed k: iudge in the feare of God, whether Poperie be Christianitie, and al other sects, as theie saie, false religions, and whether the professors of this Creede be out of the Church, as one l, naie manie Antichristians m would perswade, and so *can haue neither saluation in the next, nor anie true peace, and securitie in this world* n: and whether Papists are to be cherished as good catholique Christians o, and the hot Protestants which most carefulie embrace al theis religious Articles, to be punished, as the Screecher would insinuate p.

Besides, forsomuch as the Papists do not onlie thinke, but also giue-out, that we are at ferce contention among our selues, let them aduisedlie consider, either howe al the Protestant Churches in Europe do subscribe vnto our Articles, or we vnto their confessions, and then tel what our dissension is. It maie be they wil saie, al reformed Churches subscribe not to euerie of our Articles. But manie do, and none denie, I saie not anie of our Articles, but not anie one Thesis, or proposition of anie Article common to al Christians. I grant some confessions be larger than other some are, and containe more matter of Christianitie than others do: yet are theie not contrarie, no more than Athanasius Creed is contrarie to the Apostles, because it is larger; nor the Decalogue is contrarie to the moral Lawe, because it is the summe of it; nor the Commandements, *Love God above al, and thie neighbor as thie selfe*, are contrarie to the Decalogue, because theie are the Epitome of that also. Occasions maie fal out that we maie be brieve, & vpon occasion we maie vse mo words as errors be suppressed, or do spring vp. And it is to be wished, that as new errors peep out, so frō time to time new Articles by auctoritie were published, thereby to make it euident vnto the whole world both howe hurtfull theie be to the Church of Christ, and how we condemne them.

Nowe, as the Papists cannot in truth saie, that we dissent from the godlie Christians liuing in other parts of the world: so maie theie not tel vs so odiously of diuision among our selues at home. For we, al of vs, allowe her Maiesties auctoritie in causes Eccles. and ciuil; we, al of vs, either simplie subscribe vnto the forme of pub. praier prescribed, or humbly (which libertie the lawe giueth) desire resolution in some fewe things; we, al of vs, iointlie both embrace the Articles of the English Creed, and renounce al heretical opinions contrarie there-unto; we, al of vs acknowledge the good things that we do enioie, and that the Church would flourish much better, if that good lawes already made were faithfulie put in execution, and the true discipline of Christ so greatlie, and so long wished q, were firmelie established, who doth not acknowledge? A thing euident enough these manie yeeres, but neuer so apparent as by this great, and late trial of the Ministers. So that this is another benefit redounding to vs thereby.

Another is, that whereas the Papists would make their fauourers to beleue (who theie thinke wil

The Preface.

wil credit al things whatsoeuer they do write) that the farre greater parte of al degrees in this land are Catholiques: and an infinite number of al states neuer consented vnto those things which we do: yea, and that al the Clergie in a manner be on their sides, who is either so blinde, that he seeth not; or so ignorant, that he knoweth not, howe a greater vntuth could neuer haue bine published? And in this respect we maie tearme it an happie trial, that euen al the Papists maie learne how to credite them in things not so apparent, when they wil not blush to giue-out which in their conscience they knowe is vntue. For, God be thanked, not the lesser parte, but euen al the Ecclesiastical persons of the Church, especialie which haue bine tried, are on our side, and not on the Papistes, or else they dissemble so cursedly as no true Christian would to gaine the whole worlde. And as al the realme maie see, and must confesse thus much: so her Maiestie, and the right honorable of her priuie Counsell, do best knowe, and we may easilie coniecture, that the noble and worshipful of this Realme, chiefelie the greater and better parte, haue deuoutlie sworne, and be readie, and that by sworde stoutlie to defend not Poperie, as some seditious fellowes blowe abroad, but the Religion publicquely into this lande by auctoritie receaued; and our most noble princeesse & Queene Elizabeth, not that odious and most infamous Pontifex. And such as the Pastors are, such be the flockes; as the Nobles be, such are the Commons; and as the ruler of the citie is himselfe, such are al theie that dwel therein.

1. Answer to the
Execut. of Iustice
c. 8. p. 171.
c. 11. c. 9. p. 200.
c. 16. in the pray
face.

11. Answer to the
Execut. of Iustice
c. 3. p. 48.

Againe, although our common enimie Satan (which accuseth vs not onlie before man but also euen before the throne of the Almighty, and that daie and night x,) so much as in him was, laboured to sowe the poisoned seedes of mortal strife and dissention among vs: I trust he shalbe deceiued of his expectation, and that which he made an occasion of discorde, wilbe turned into a cause of an holie and indissoluble concord. For holding her Maiestie immediatly after Christ in her dominions ouer al persons the chiefe gouernour; the ordinarie seruice for a religious worship of God; the Articles of our religion for the verie groundes of Christianitie, where-upon we must build or perish, what shal deterre vs from louing one another with a moste firme and Christian loue? Shal pettie and trifling thinges of no waight, or of smal importance? yea, or anie thing else that can be conceiued in heart, or expressed by mouth or penne? God forbid. And in this holie vnitie we shal the more firmelie be rooted, doe wee turne our eies from beholding one another, and consider the vnquenchable malice of our capital enemies against vs, and the cause of the same. From the abundance of their malice, they cal the holie Ministers of Christ *raskals y Intruders, Philistims, Wolues, Apostataes*, as before was noted. And theis infamous, yea blasphemous titles, theie attribute not vnto a fewe, but vnto al, euen from the poorest, and moste obscure Curate in the countrie, to the highest Prelate in the Palace. Nowe if thus they thinke, and write of vs in the time of their trial, what wil theie not tearme vs, if theie shoulde haue their wils? And theie which haue so litle respect of persons, and of gifts now, wil haue much lesse then. And the cause is neither for the Seruice which we haue in our Temples, which diuers Popes haue offered to tollerate euen as it nowe is without alteration (theie would neuer so do, we must think, were it either *Schismatical, heretical, or abominable*, as our English of al the vaine Papistes do saie) nor for the diuersitie of our ceremonies, it is for our Faith, which is contrarie to theirs, and for their Supremacie, which we denie: yea, theie can beare al, themselves do saie *z*, and turne all to good, so long as the true Faith, and substance of Ecclesiasticall iurisdiction be not destroyed: but seeing wee haue and do both oppugne the faith, and ouerthrowe the gouernement of the Church of Rome, therefore the vilest wordes that Satan, their spiritual father, can put into their hearts, be in most poisonful manner vomited forth to hurt vs.

x. Reuel. 12. 104

12. Answer to the
Execut. of Iustice
c. 3. p. 44.

13. Answer to the
Execut. of Iustice
c. 7. p. 155.

This being so, howe ought we to loue and make of one another, who are thus hated, and by reuilings persecuted, and that for one and the same cause at this present. If that daie which theie so long-for should, as either that or some other affliction in this world for our vnthankfulnesse, or a more intollerable at the general iudgement, which is neere at hand, shal come, it will not be to our grieve that we haue beleueed, preached, and professed the trueth which the Church of England at this daie doth hold, but that we haue not liued there-after, we shal repent; and publishing the Gospel of peace, haue yet bine contentious, we shal repent; and being seruants to one and the same Lord and master, haue not onlie railed vpon, but also beaten and pursued one another,

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ther, we shal repent; and, being watchmen, haue not bine more vigilant and resident in our places, we shal repent; our negligence, our coldnesse, we shal repent; & if we haue either kept-out of the Lord his vine-yard, such as both for abilitie could, and for their zeale would, either implant this faith in the ignorant, or confirme it in the learned; or to the certaine destruction of themselves, and many others depending vpon them, either brought or kept in the idle, and idol shepherd, that shal we repent also, and that with teares.

Theis things that we maie carefulie thinke vpon, and performe euerie of vs in our place, the God of peace grant vs for his Christ sake, to whome together with the holie Ghost be ascribed al honor, and praise, and glorie for al the good things both presentlie imparted vpon vs, and in the life to come prepared for vs, for euermore, Amen.

At London the 6. of Februarie,

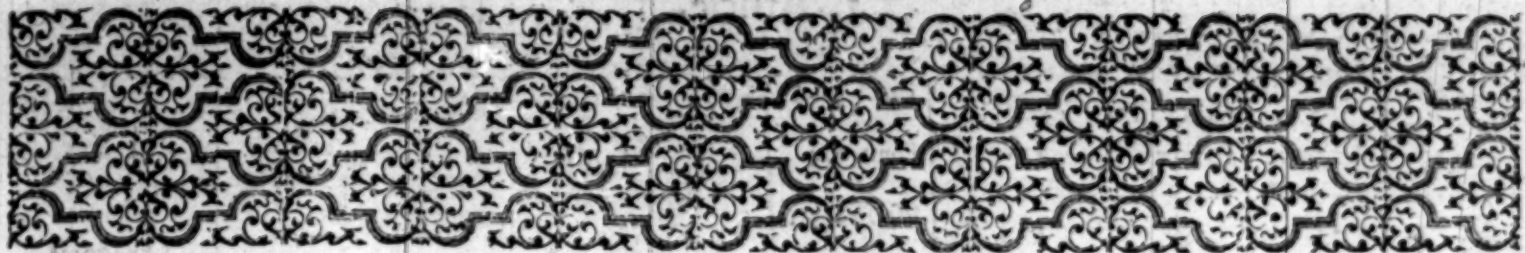
Anno 1585.

In Christ yours
Tho. Rogers.

D. August. Epist. 9.

*Incomparabiliter pulchrior est veritas Christianorum, quàm
Hæresis Græcorum,*





I. ARTICLE.

Of faith in the holy Trinitie.

Here is but¹ one, liuing, and true God, euerla-
 sting, without bodie, partes, or passions, of infinite
 power, wisdom, and goodnes;² the maker and
 preseruer of al thinges both visible, and inuisible.
³ And in vnitie of this God-hed, there be three
 persons, of one substance, power, and æternitie, the
 Father, the Sonne, and the holie Ghost.

The Propositions.

1. *There is but one God, who is liuing, true, euer-
 lasting.*
2. *God is the maker, and præseruer of al thinges.*
3. *In the vnitie of the God-hed, there is à Tri-
 nitie of persons*

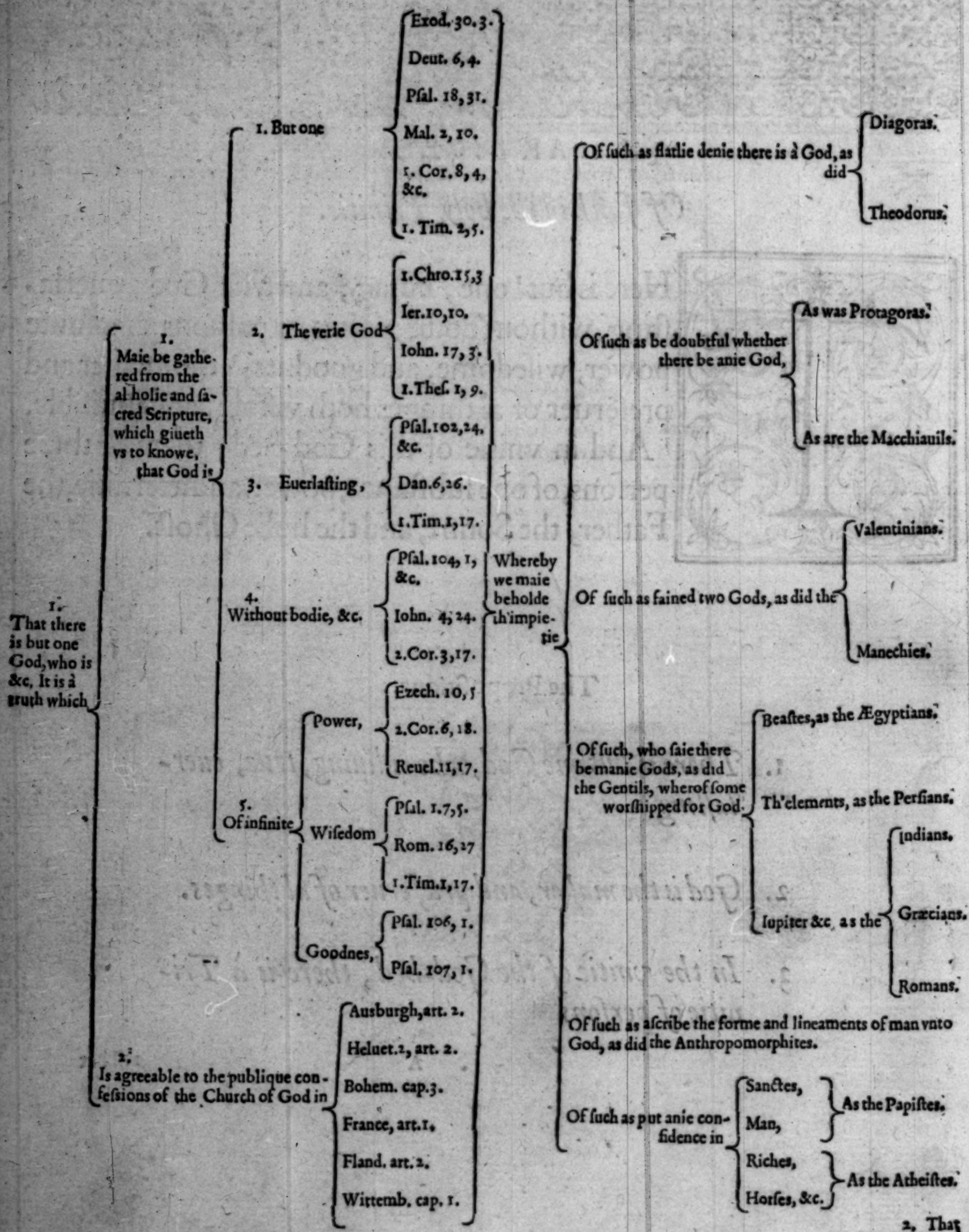
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1. That

The truth

The English Creede. I. Article.

Errors.

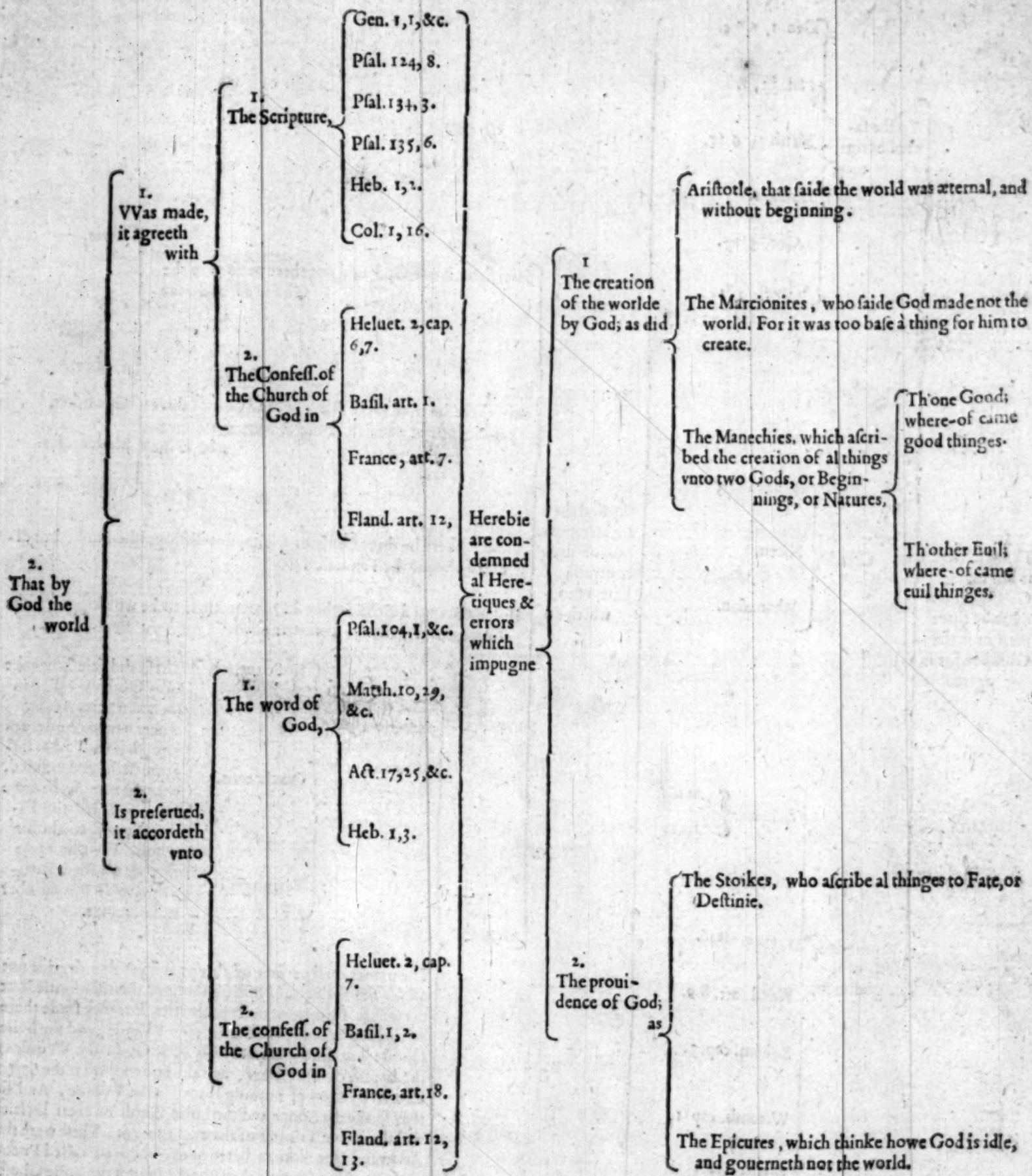


The truth.

The English Creede.

Errors.

1. Article.

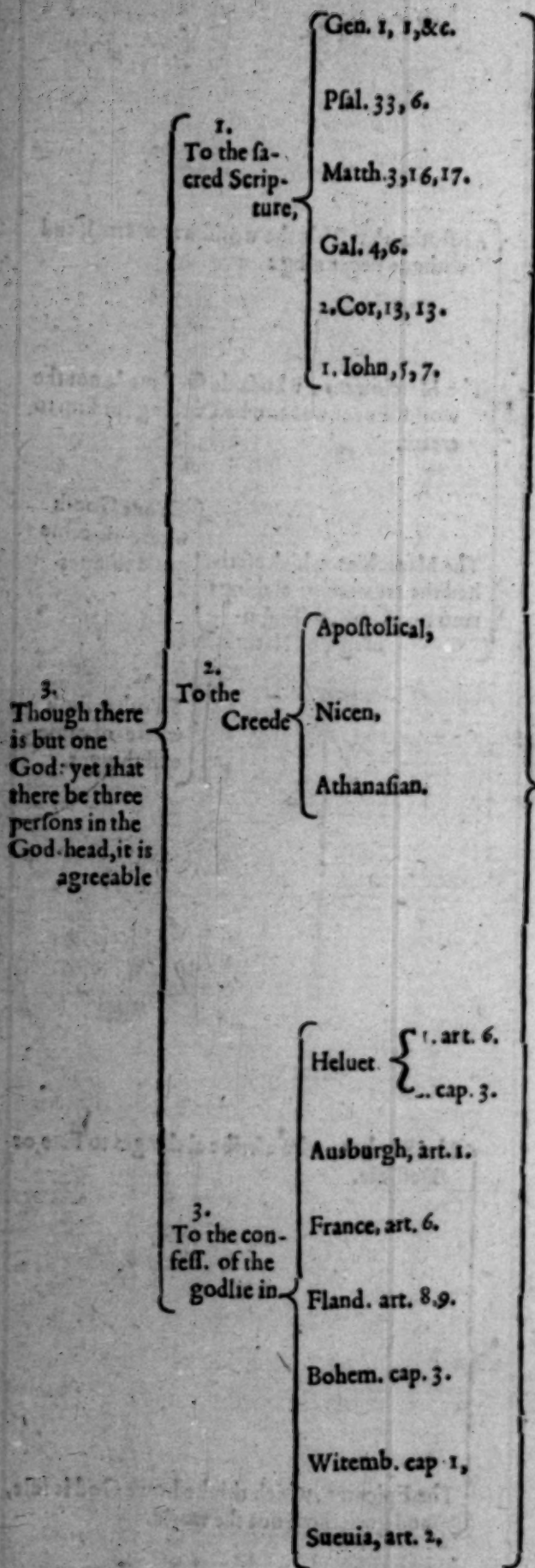


The truth

The English Creede.

Errors.

I. Article.



Curssed then are al opinions of men contrarie here-vnto, which do

Saie, there is one God, and not three persons in the God head, as do the

Jewes.

Turkes.

Saie, there be moe God than one, and yet not three persons, nor of one nature, but of contrarie disposition, as the

Gnostikes,

Marcionites.

Valentinians.

Thinke, there be three Gods, or spirits, not distinguished onlie, but diuided also, as the Tritheites.

Holde, that not a Trinitie, but a Quaternitie is to be worshipped, as the Emperour Anastasius commaunded.

The name of three sondrie persons, and denie their persons, as did the

Noëtians,

Praxeneans,

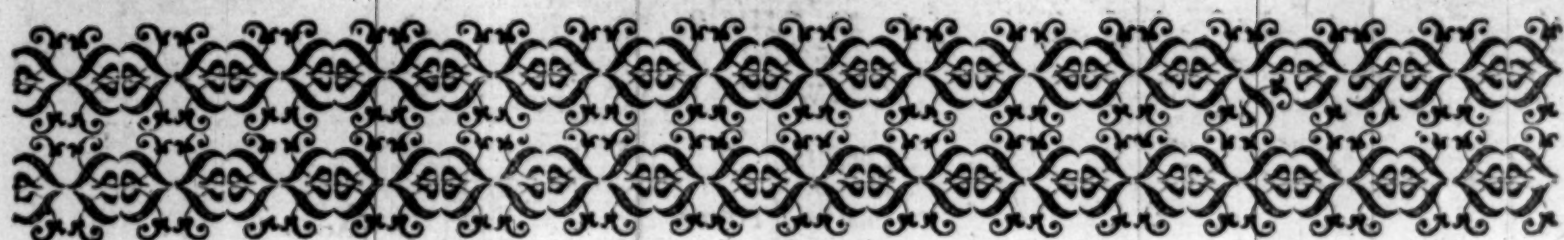
Termogenians.

These did saie howe the same God was called in the holie Scripture by diuers names. And therefore that the Father became flesh, and suffered, because one & the same God is called the Father, Sonne, and holie Ghost. For this cause they were called Patripassians. In this number was Seructus.

Graunte

The names, and persons of three: and yet doe deprive not onelie the Sonne, and holie Ghost of their Diuinitie, but the whole Trinitie of their properties. For they sayde there be three in heauen, the Father, the VVorde, and the holie Ghost: but the Father onelie is verie God: the VVorde is the breath of the Father, and the holie Ghost is the Spirit created by God of nothing through the VVorde. And so they spoile the Sonne and the holie Ghost of their Deities; and the whole Trinitie of their properties. These were the Arian and Macedonian heretiques, who were called Pneumatomachoe, because they warred against the holie Ghost:

Of



2. ARTICLE.

Of the word, or sonne of God, which was made verie man.

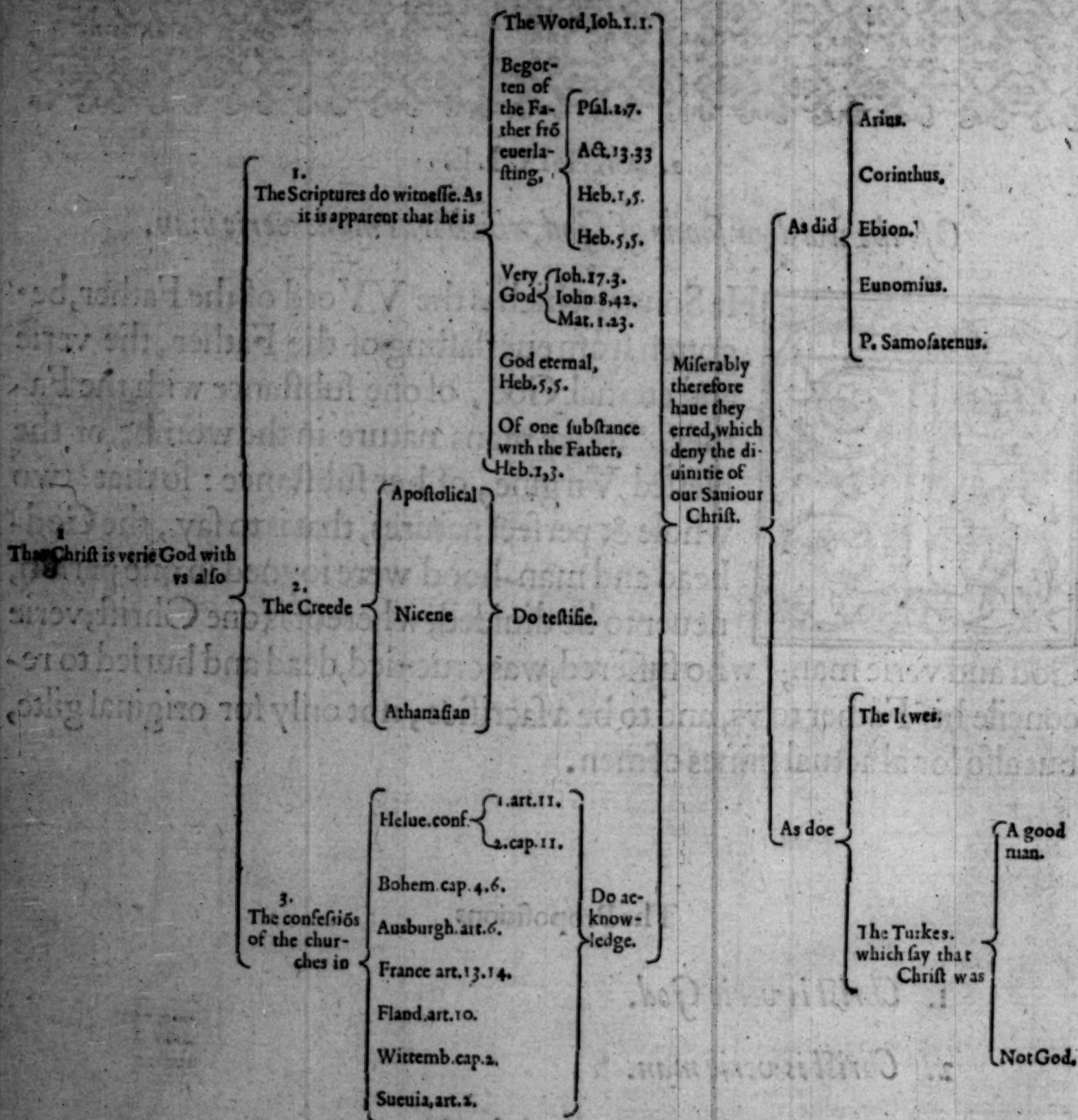


He Sonne, which is the VVord of the Father, begotten from euerlasting of the Father, the verie and eternal God, of one substance with the Father, ² tooke mans nature in the wombe of the blessed Virgine, of her substance: so that ³ two whole & perfect natures, that is to say, the Godhead and man-hood were ioyned in one person, neuer to be diuided, whereof is one Christ, verie God and verie man; ⁴ who suffered, was crucified, dead and buried to reconcile his Father to vs, and to be a sacrifice, not only for original gilte, but also for al actual sinnes of men.

The Propositions,

1. *Christ is verie God.*
2. *Christ is verie man.*
3. *Christ is God and man and that in one person.*
4. *Christ is the Sauour of the world.*

2. Article.

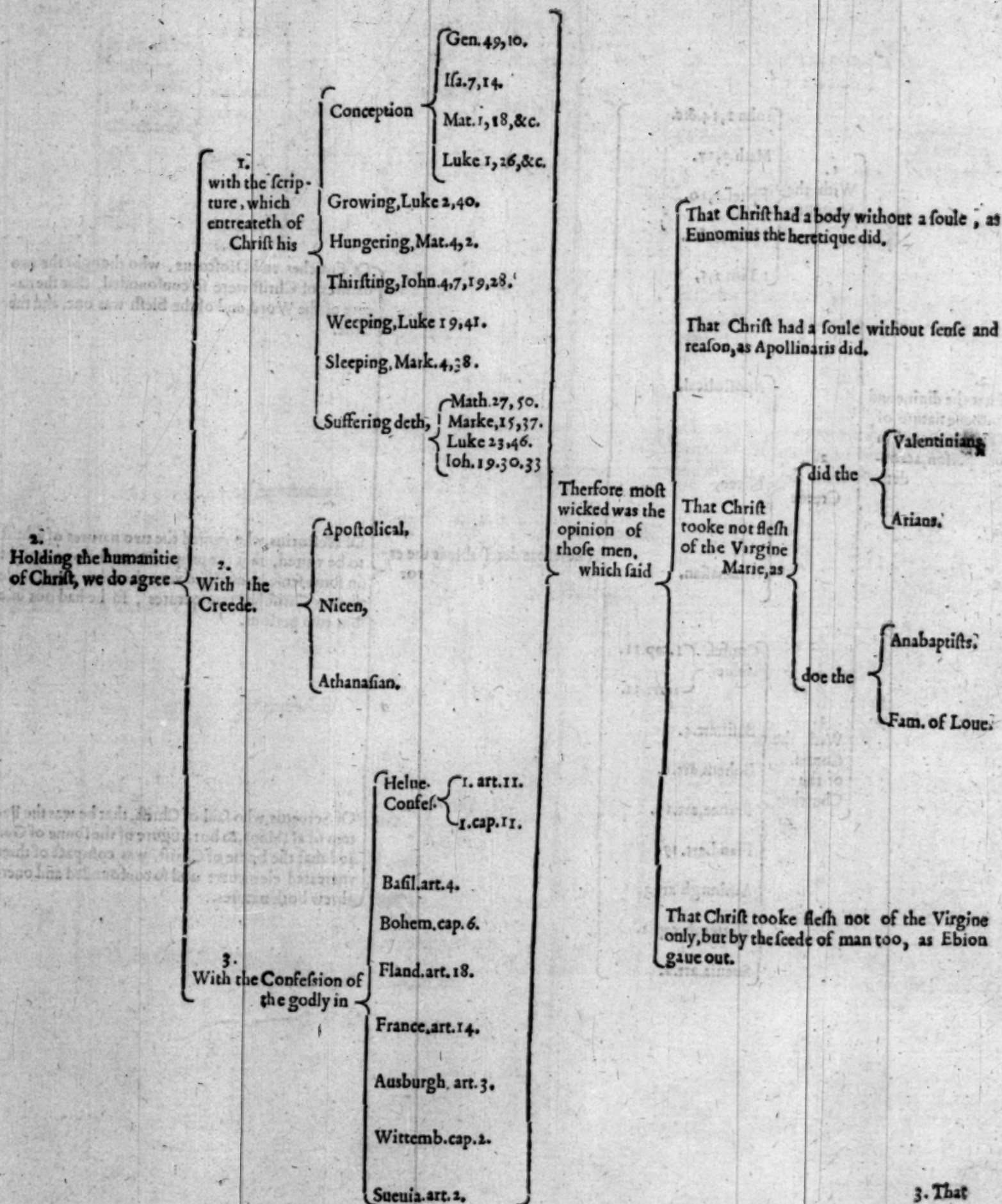


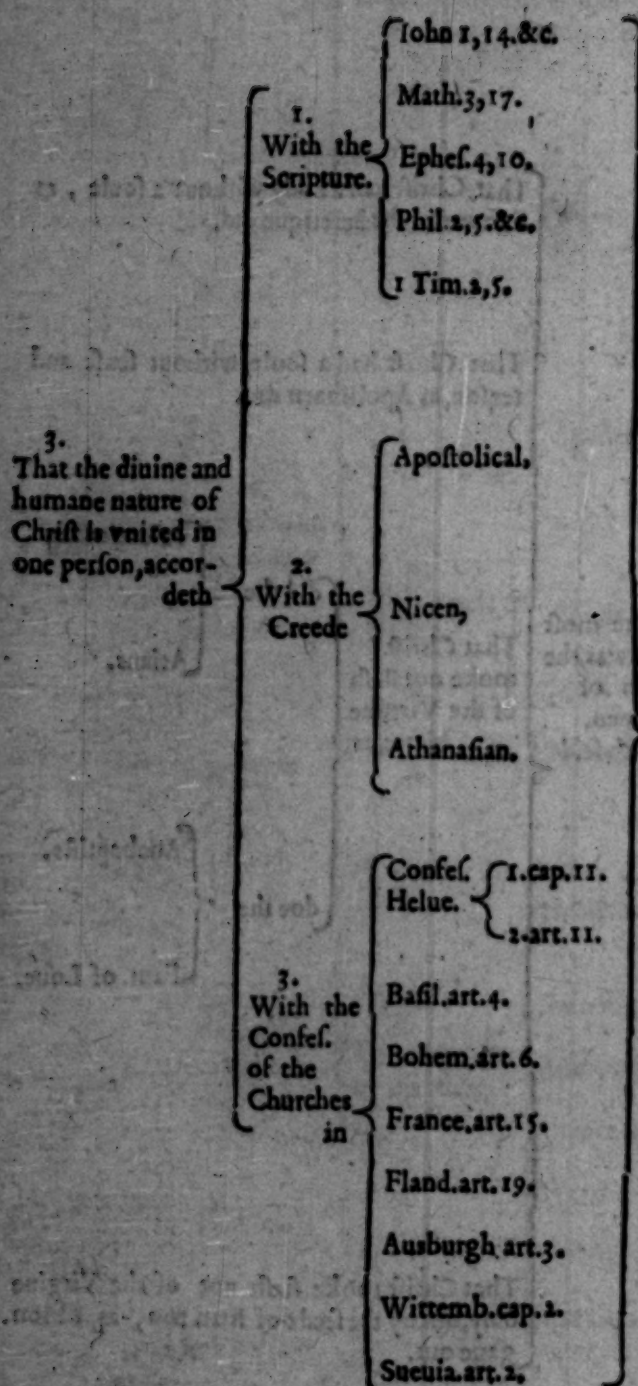
The truth.

The English Creede.

2. Article.

Errors.





Therefore detestable is the error

Of Eutiches and Dioscorus, who thought the two natures of Christ were so confounded, that the nature of the Word, and of the Flesh was one, and the same.

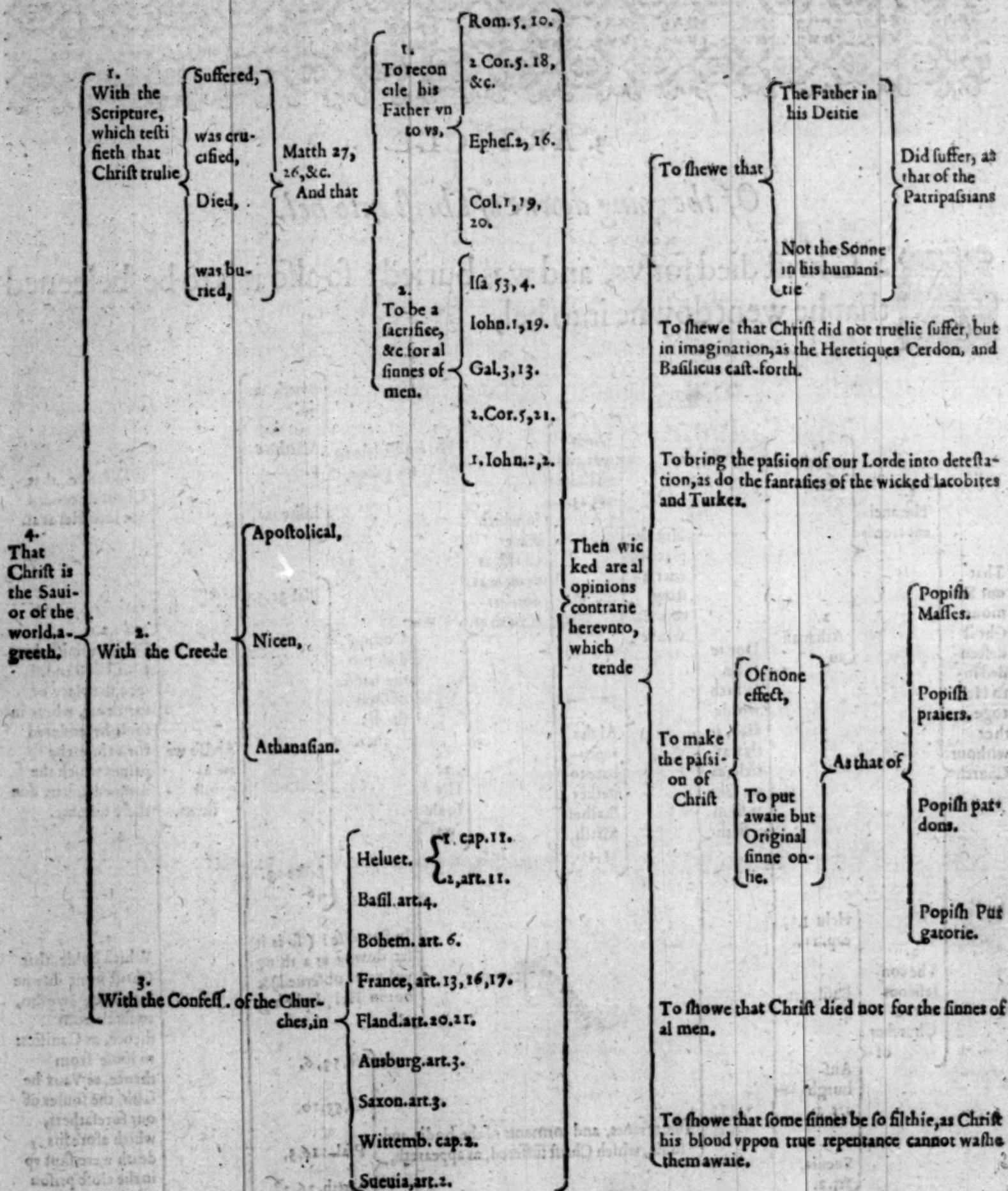
Of Nestorius, who denied the two natures of Christ to be vnited, that the properties of the one, might in some sense be ascribed vnto the other: and sayde that as Christ had two natures, so he had not one but two persons.

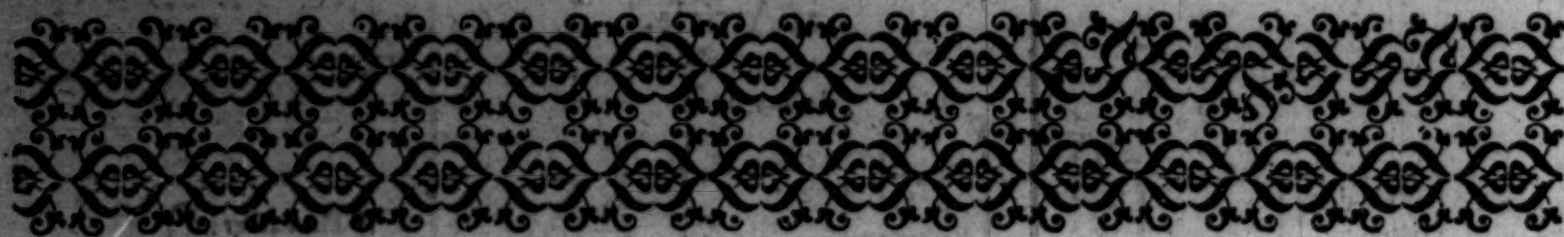
Of Seruetus, who said of Christ, that he was the Pattern of all things, & but a figure of the sonne of God and that the bodie of Christ, was compact of three vncreated elements: and so confounded and ouerthrew both natures.

The truth.

The English Creede. 2. Article.

Errors.



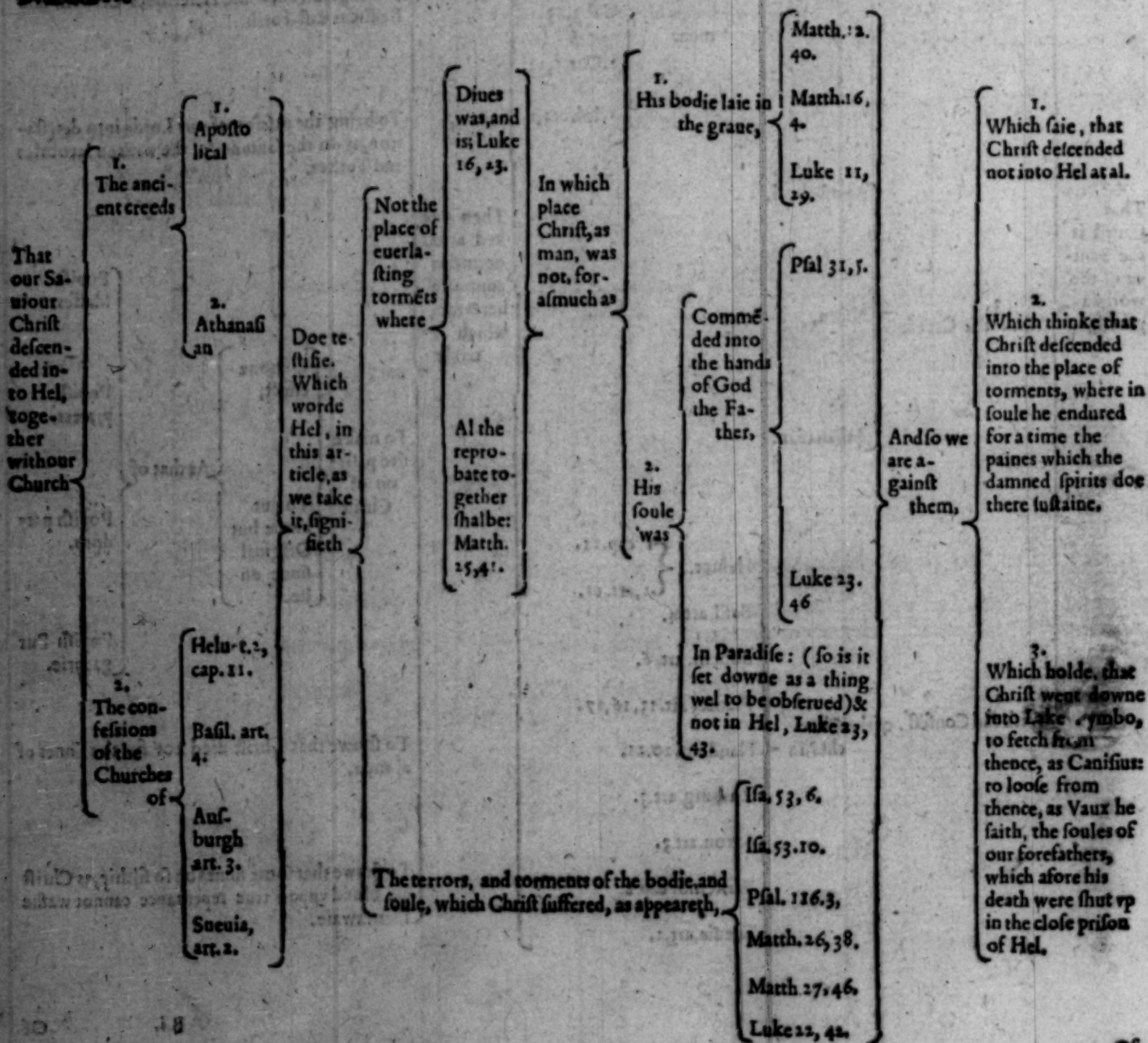


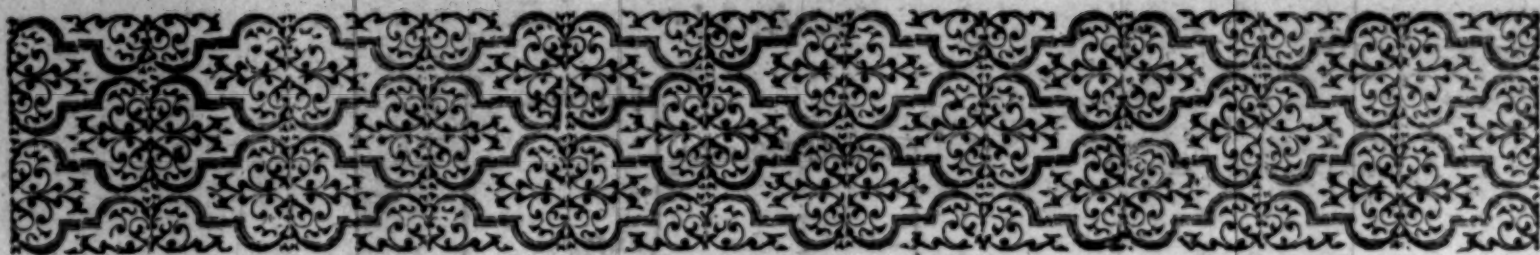
3. ARTICLE.

Of the going downe of Christ into hel.



S Christ died for vs, and was buried: so also it is to be beleueed that he went downe into hel,





4. ARTICLE.

Of the Resurrection of Christ.

Christ did trulie ¹ arise againe from death, and tooke againe his bodie, with flesh, bones, and al thinges appertaining to the perfection of mans nature; ² wherewith he ascended into heauen, and there sitteth, ³ vntil he returne to iudge al men at the last daie.

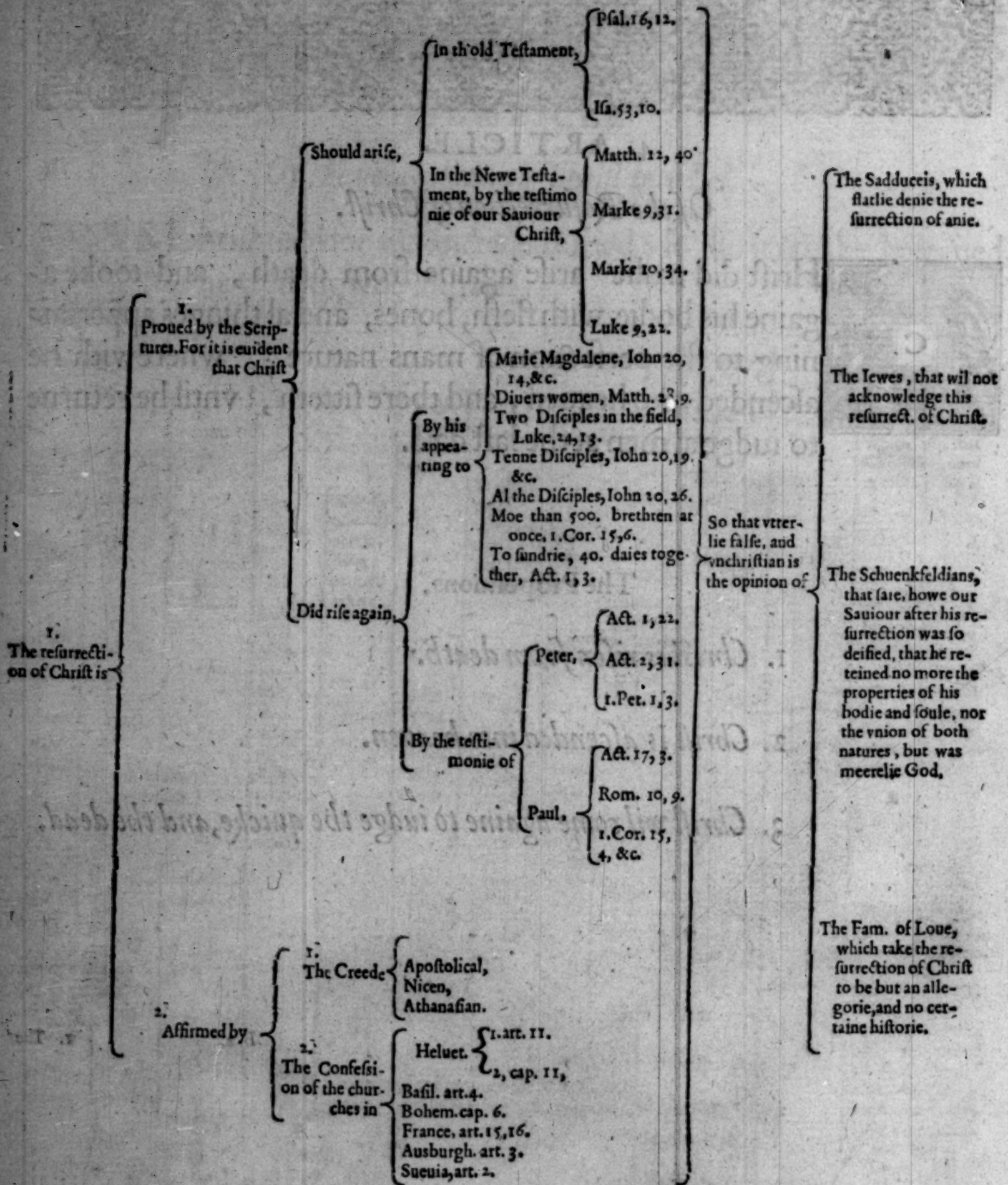
The Propositions.

1. *Christ is risen from death.*
2. *Christ is ascended into heauen.*
3. *Christ wil come againe to iudge the quicke, and the dead.*

The truth.

¹²
The English Creede.
4. Article.

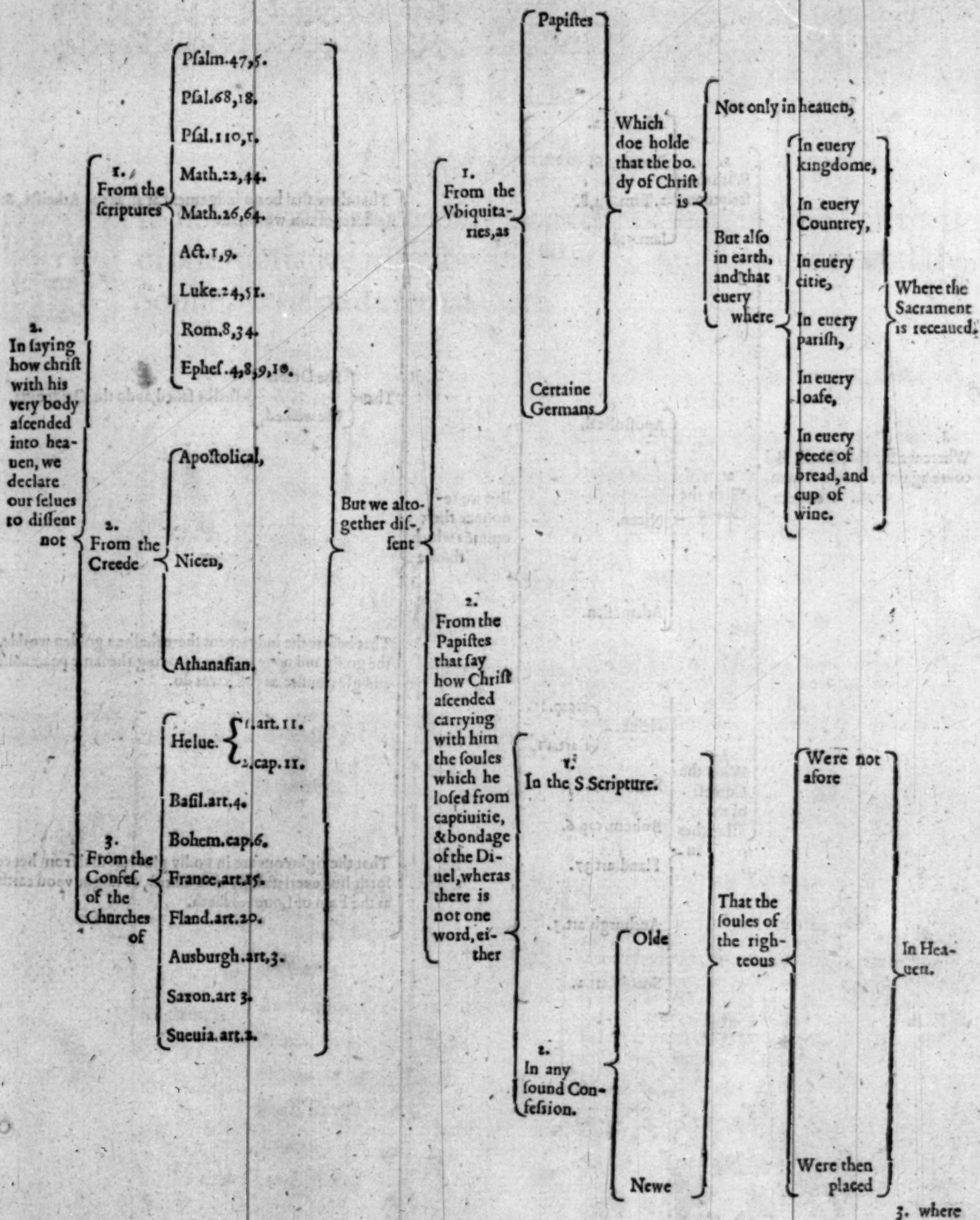
Errors.



The truth.

¹³ The English Creede. 4. Article.

Errors.

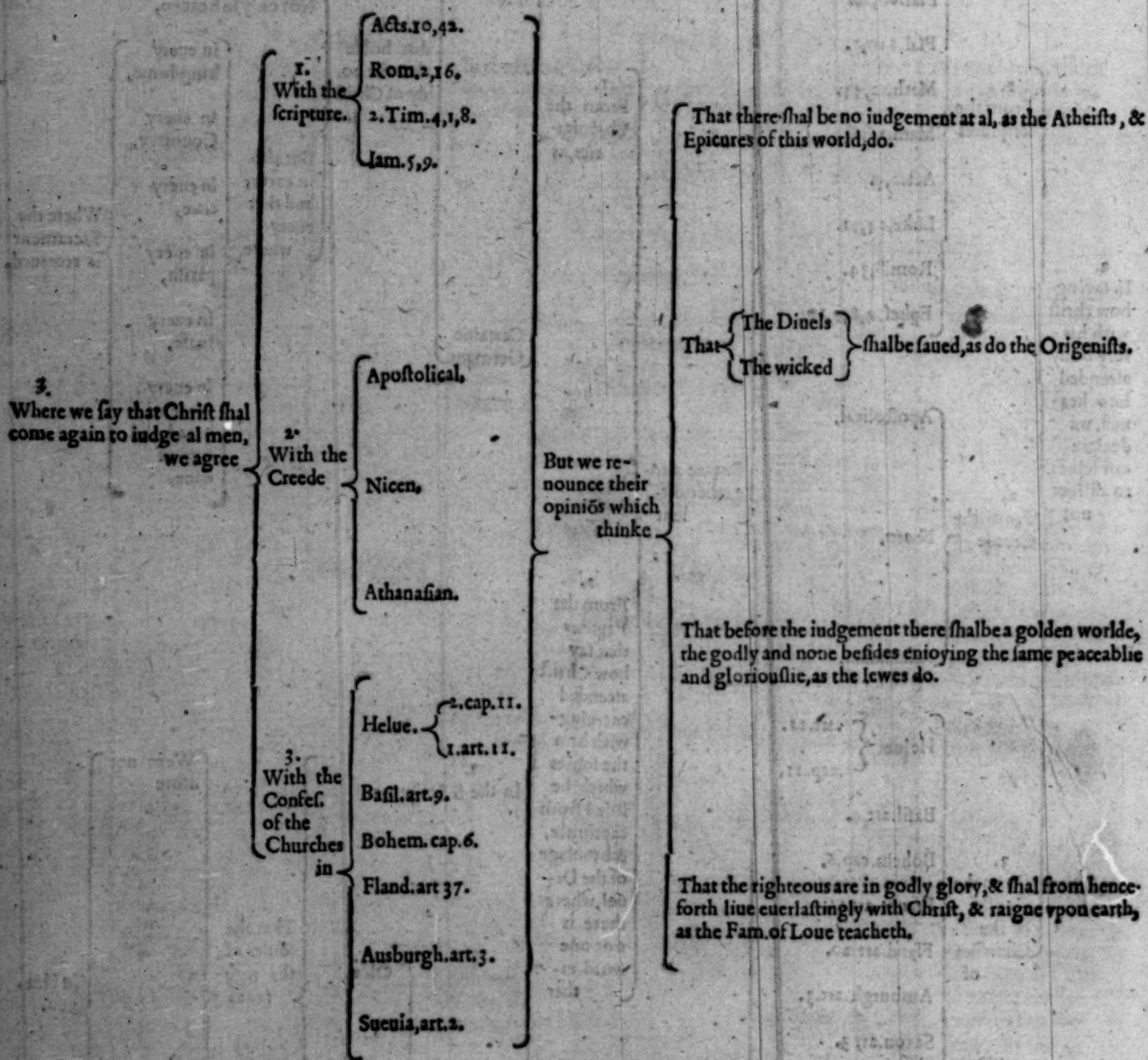


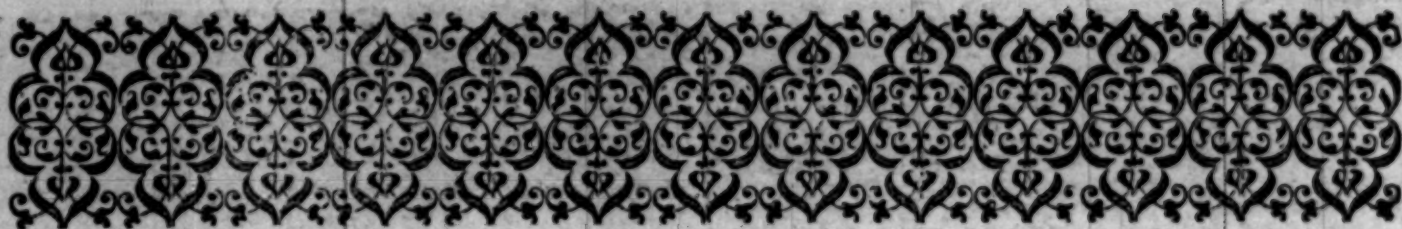
The truth.

¹⁴
The English Creede.

Errors.

4. Article.





5. ARTICLE.

Of the holie Ghost.

He holie Ghost, proceeding from the Father, and the Sonne, is of one substance, maiestie, and glorie, with the Father, and the Sonne, verie and eternal God.

This article concerning the holy ghost

1. The Scripture,

Math. 28, 19.

Act. 2, 4.

2. Cor. 13, 13.

1. Pet. 1, 21.

1. John. 5, 7.

2. The Creede.

Apostolical,

Nicen,

Athanasian,

3. The Confess. of the Churches in

Heluet. { 1. Art. 6.
2. Cap. 3.

Basil. art. 1.

Ausburgh. art. 1.

France, art. 6.

Bohem. cap. 3.

Fland. art. 8, 9, 11.

Wittemb. cap. 1. 3.

Suecia, art. 1.

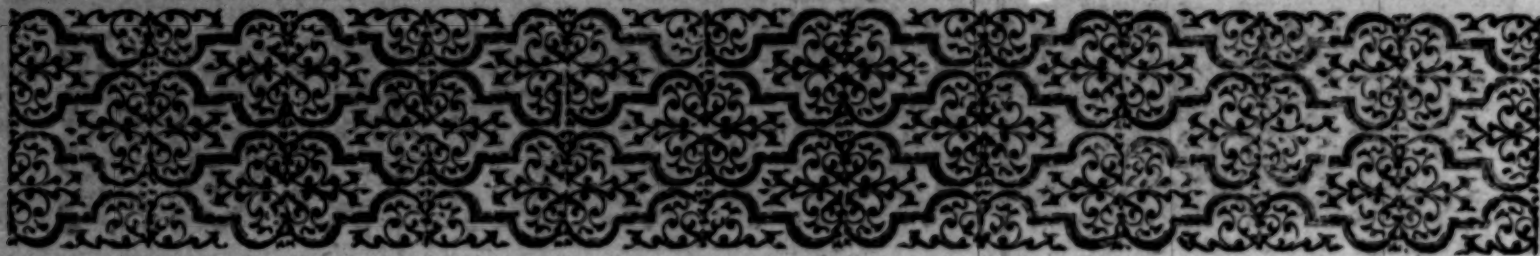
Do verifie. In saying

That the holie Ghost proceedeth from the Father, and the Sonne, we shew our selues not to be of the error of the Græcians, which said howe the holy Ghost proceeded from the Father, but not from the Sonne.

That the holy Ghost is of one substance with the Father and the Sonne, we declare our selues aduersaries to the Macedonian heretiques, who sayde the holy Ghost was a Creature, which is of another substance than GOD is.

That the holie Ghost is of one substance, maiestie, and glorie with the Father, and the Sonne, we altogether dissent from the heresie of the Sabellians, & Tritheites, which thought the holie Ghost to be that, which God the Father, and God the Sonne were, and no distinct person from them.

OF



6. ARTICLE.

Of the sufficiencie of the holy Scriptures for saluation.



Olie Scripture¹ containeth al thinges necessarie to saluation: so that whatsoeuer is not read therein, nor maie be proued thereby, is not to be required of anie man, that it should be beleeued as an article of the faith, or be thought requisit necessarie to saluation.² In the name of the holie Scripture, we doe vnderstande those Canonical bookes of the old and newe Testament, of whose auctoritie was neuer any doubt in the Church.

Of the names and number of the Canonical bookes.

Genesis.

Exodus.

Leuiticus.

Deuteronomium.

Iosue.

Iudges.

Ruth.

The 1. booke of Samuel.

The 2. booke of Samuel.

The 1. booke of Kinges.

The 2. booke of Kinges.

The 1. booke of Chron.

The 2. booke of Chron.

The 1. booke of Esdras.

The 2. booke of Esdras.

The booke of Esther.

The booke of Iob.

The Psalmes.

The Prouerbes.

Eccles. or the Preacher.

Cant. or song of Salomon.

4. Prophets the greater.

12. Prophets the lesse.

³ And

The truth.

¹⁷
The English Creede.
6. Article.

Errors.

3 And the other bookes (as Hierome saith) the Church doth reade for example of life, and instruction of manners: but yet doeth it not applie them to stablish anie doctrine. Such are theis following.

The third booke of Esdras.

The fourth booke of Esdras.

The booke of Tobias.

The booke of Iudith.

The rest of the booke of Hester.

The booke of wisdom.

Iesus the sonne of Sirach.

Baruch the Prophet.

Song of the three children.

The storie of Susanna.

Of Bel, and the Dragon.

The praier of Manasses.

The 1. booke of Machab.

The 2. booke of Machab.

4 All the bookes of the Newe Testament, as they are commonlie receiued, we doe receaue, and accompt for Canonical.

The Propositions.

1. *The S. Scripture containeth al thinges necessarie unto the saluation of man.*
2. *All the bookes in the volume of the Bible, are not Canonical.*
3. *The 3. and 4. bookes of Esdras: the booke of Tobias, &c. are Apocripha.*
4. *In the newe testament, al the bookes are Canonical.*

C. 1.

1. That

The truth.

18 The English Creede. 6. Article.

Errors.

1
That the Scriptures
of God are al suffi-
cient and necessarie
to instruct vs vnto
saluation; with vs,

The S. Scrip-
ture,

Deut. { 4, 2.
12, 8.

Iosh. 1, 7.

Prou. 30, 5.

Iohn. 20, 31.

Gal. 1, 8.

2. Tim. 3, 16.

Reuel. 22, 18, 19.

2.
The confess.
of the Chur-
ches of God
in

Heluet { 1. art. 1, 4.
2. cap. 1.

Basil. art. 10.

Bohem. cap. 1.

France, art. 2, 4, 5.

Fland. art. 5, 7.

Saxon. art. 1.

Wittemb. cap. 30.

Sueuis, art. 1.

Do witnesse.
And therefore
we are aduer-
saries to al
such as before
the worde of
God, do pre-
fer their owne

Inuentions, as the Philosophers: whereof one saide of Moses,
That good man maketh a trim discourse, but hee proueth
nothing.

Phantastical imaginations, as

Did the Manechies.

Libertines,

Anabaptistes,

Doe the

Fam. of Loue.

Traditions, as the
Papistes, which eu-
dently appeareth in
that they do moste
cruelie punish, and
torment such as re-
fute

To keepe popish
holie daies.

To heare their bla-
phemous Masse.

The wicked pre-
cepts of men; or
not at al, or ouer-
slightly correct
the breakers of
God his com-
maundements.

To obserue their
superstitious fa-
stings and ceremo-
nies,

Statutes, or edicts, or decrees, or iudgements, or proclamati-
ons, or els whatsoever proceeding from the braine of man,
as Macchiauel doth, and his fauorers.

The truth.

19
The English Creede.
6. Article.

Errors.

France, art. 3.

2.
That some bookes in the Bible are Canonical, and some Apocrypha, it hath bene graū- red by the best learned, and most godly of long time. And as all the reformed Churches in the worlde are of the same iudgement with vs: so in their publique confessions some haue so compted, and iudged of them as we doe. As namelic the Church in

Therefore (to speake first of the Canonick bookes of the olde Testament) they haue hainously offended, & defaced the glory of God, which

Fland art. 4.

1.
Reiected al the bookes of the olde Testament, as did the Heretiques

Basilides,

Carpocrates,

the Manichies.

Some receaued no more but the 5. bookes of Moses, as the Saduceis.

2.
Allowed some, but not al the Canonick bookes of the old Testament. And of this sorte

Some receaued the Lawe on- lie, and the Prophetes: as the Samaritans,

Some receaued neither the law nor the Pro- phetes: as the Appelleans.

C. 1.

3 That

The truth

The English Creede. 6. Article.

Errors.

3.
That diuers, yea
and those bookes
here mentioned are
Apocrypha, we are
neither the first that
said it, nor they on-
ly which affirme
the same. For

The auncient Councel at Laodicea, can.
59. did

Iudge them, not to
be Canonical. So
that they are to be
taken heede of as
seducers, which
would thrust vpon
the Church,

France, art. 3.

The confessi-
ons of the
Churches re-
formed in

Doe

Fland, art. 4.

1.
The bookes for canonical Apocrypha, within the vo-
lume of the Bible, as the Papistes would: and there-
fore accurse so manie as take them not for canonical.
Conc. Trid, sess. 4. de can. Scrip.

2.
Anie bookes
not compre-
hended in the
Bible, whether
they be

The newe Prophetes, Barcobas, and
Barcolf, of Basilides the heretique.

The Phaneroses, or manifestations of
Marcion the heretique.

The mysteries of Manechie the Here-
tique.

Ilais *Ascensorium*, of Hierax the Here-
tique.

The Gospel after
The Egyptians.
The Hebrewes.
The 12. Apostles.
Barnabas,
Thomas.
Nicodemus.

The Actes of S. Paul.

The Reuel. of S. Peter.

The bookes of the
Montanistes,
Anabaptistes,
H.N.
Papistes, &c.

4 Although

The truth.

²¹ The English Creede. 6. Article.

Errors.

Although some of the auncient Doctors accepted not all the bookes comprehended within the volume of the new testament for Canonical: yet in the ende they were wholly take and receiued by the common consent of the Church of Christ in this world, for the verie word of God, as they are at this day in al places, where the Gospel is preached & professed. Howbeit we iudge them canonical

Not so much because man in the world doth so receiue and allow of them.

As for that

1
The holy spirit in our hartes, doth testifie that they are from God.

2
They carrie a sacred auctoritie with the.

3
They do agree with the other books of God in the old Testament.

Therefore in receiuing the wholly, not in part, we shewe our selues verily to condemne

Such as receiued not the whole newe Testament but a part thereof. And these were of diuers kindes, whereof

Some reiected all the Epistles of Paule, &c. and allowed only the Gospel after Mathewe, as Corinthus the Heretique.

Some receiued of the

Euangelistes onely Luke,

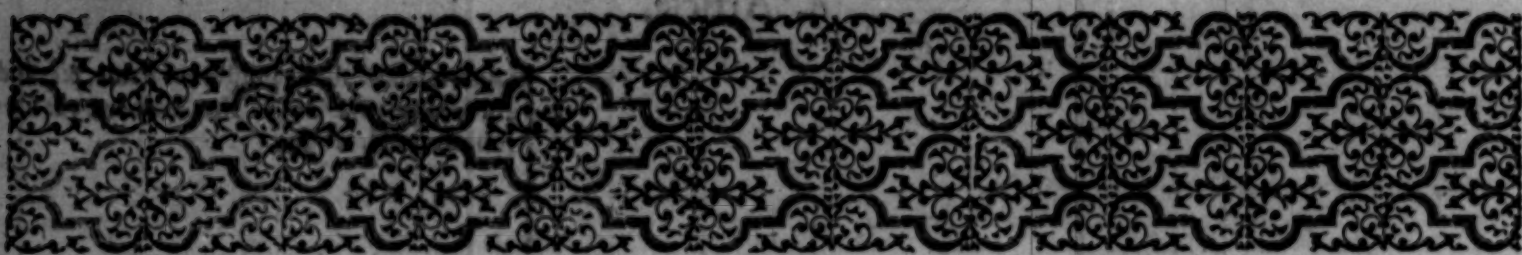
Epistles of Paul onely the Epistle vnto Timothie and Titus.

As Marcion the Heretique.

Some allowed of al the testament, onely the Acts of the Apostles, as Tatian the Heretique.

Such as allowed neither the whole new Testament, nor those books wholie which they receiued, as the Marcionites, who defaced al those places in the Gospel after Luke, and in the Epistles which concerned either the Diuinitie, or humanitie of our S. Christ.

Such as receiue & read the new Testament, but scrape out such texts therein, as mislike them, as the Turkes, who scrape out whatsoever they finde touching the passion of Christ, saying how it was added purposely by the Iewes, in derision of the Christians.



7. ARTICLE.

Of the old Testament.

He¹ old Testament is not contrarie to the new, for both in the old and newe Testament euerlasting life is offered to mankind by Christ, who is the onely mediator betweene God and man, being both God and man. ²VVherefore they are not to be heard, which faine that the old Fathers did looke only for transitorie promises. ³Although the Lawe giuen from God by Moses, as tuching ceremonies and rites, do not bind Christian men, nor the ciuil precepts thereof ought of necessitie to be receiued in any Common wealth, yet notwithstanding, no Christian man whatsoe uer is free from the obedience of the Commaundements, which are called moral.

The Propositions.

1 *The old Testament is not contrarie vnto the new.*

2 *The old Fathers looked for eternal happinesse, sowel as for temporal blessings.*

3 *The Law moral remaineth, though the ceremonial and ciuil be abrogate.*

2. That

The truth.

²³ The English Creede. 7. Article.

Errors.

That the old Testament
is not contrarie to the
newe, it may easily be
proued by many inuin-
cible arguments yet is
it most apparant in
that our Christ (verie
God, and verie man, as
aboue, p. 6, 7. hath beene
declared) is offred vnto
mankind by them both.
That

1. There is one Christ, and no moe,
2. Christ is the Son of God,
3. Christ is verie man,
4. Christ was born at Bethlehem,
5. Christ was born of a virgine,
6. Christ was honoured of wise men,
7. Christ rid vpon an Ass vnto Ierusalem,
8. Christ was betrayed,
9. Christ did suffer not for his owne but for our sins,
10. Christ did rise againe,
11. Christ did ascend,

As 'it is
apparent
in the
newe Te-
stament.

1. Acts. 3, 25.
Gal. 3, 8. 16.
2. Acts. 13, 33.
3. Heb. 2, 12.
4. Math. 2, 1.
5. Math. 1, 23.
6. Math. 2, 11.
7. Math. 21, 1.
8. Luke 22, 7.
9. Mat. 8, 17.
Acts. 8, 32.
1. Cor. 15, 3.
1. Pet. 2, 24.
10. Act. 2, 25.
1. Cor. 15, 4.
11. Ephes. 4, 8.

So is it con-
firmed by
the old Te-
stament

1. Gen. 12, 3.
2. Psalm. 2, 7.
3. Psalm. 22, 22.
4. Micah. 5, 2.
5. Isa. 7, 14.
6. Esai. 60, 6.
7. Zech. 9, 9.
8. Zech. 11, 12.
9. Isa. 53, 5.
10. Psalm. 16, 10.
Ion. 2, 1.
11. Psalm. 68, 8.

So that
we are
aduerfa-
ries to
their do-
ctrine,
and they,
as it
should
seeme,
enemies
to this
which

Vtterly
reiekt the
old Testa-
ment, as
did the
Here-
tiques.

Basilides.

Carpocrates.

Manichies.

Say that the Law as con-
trarie to the Gospel, is
not to be preached, as do
the Antiomies, and Ana-
baptists.

2. That

The truth.

²⁴
The English Creede.
7 Article.

Errors.

That the old Fathers looked
not only for transitorie pro-
mises, but for eternal happi-
nesse beside

1.
The Scripture.

Rom. 1, 1. 2, &c.

1. Peter. 1, 10.

Do testifie. Wherefore they
are not to be heard which
thinke the fathers hoped for
temporal, and not for spiritual
and eternal happinesse, as

Many of the Iewes did.

Heluet. Confes. 2.
cap. 13.

2.
The confession of the
people of God in

Saxonic, art. 3.

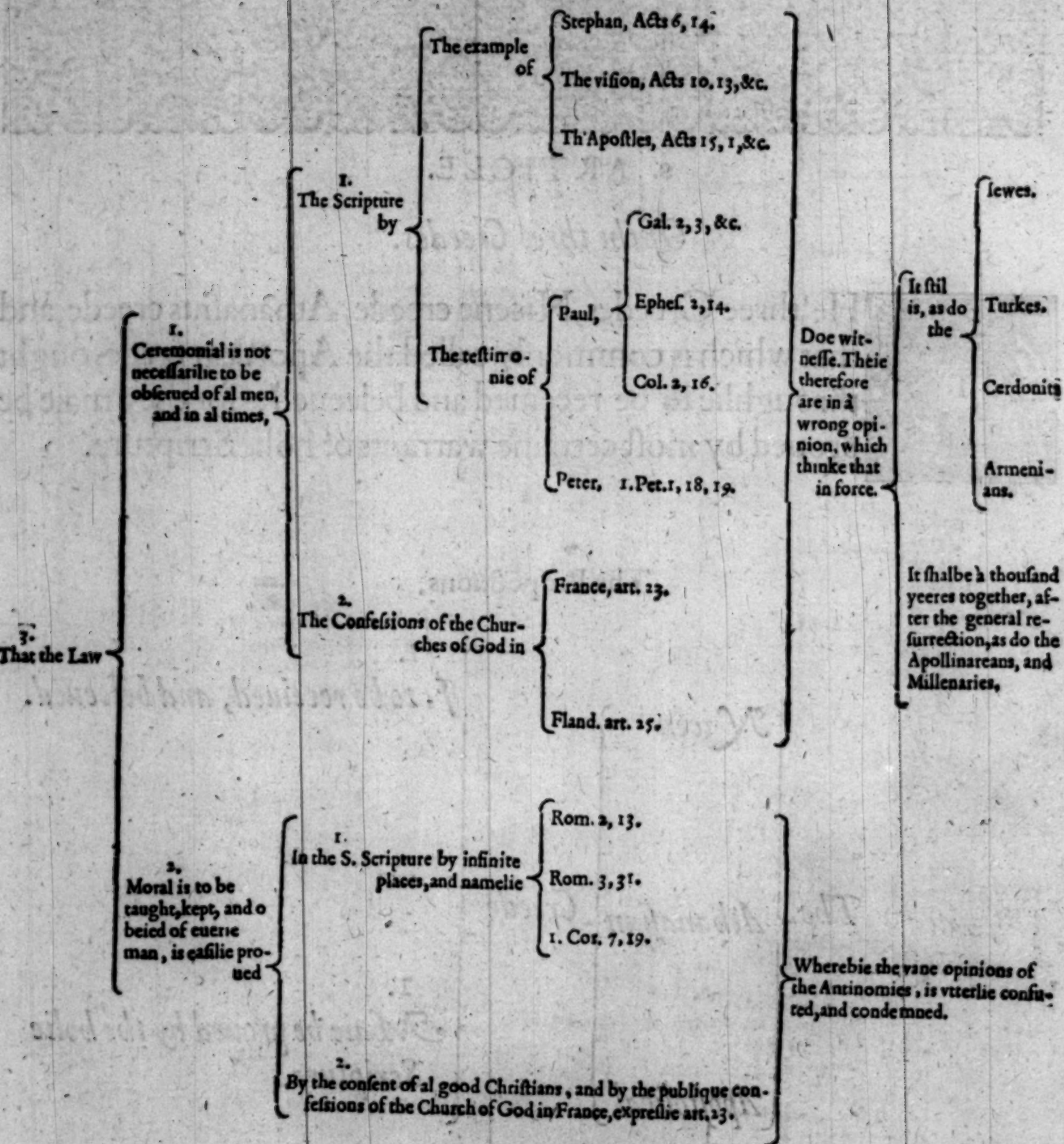
The Fa. of Loue, as it should
seeme, doth.

3. That

The truth.

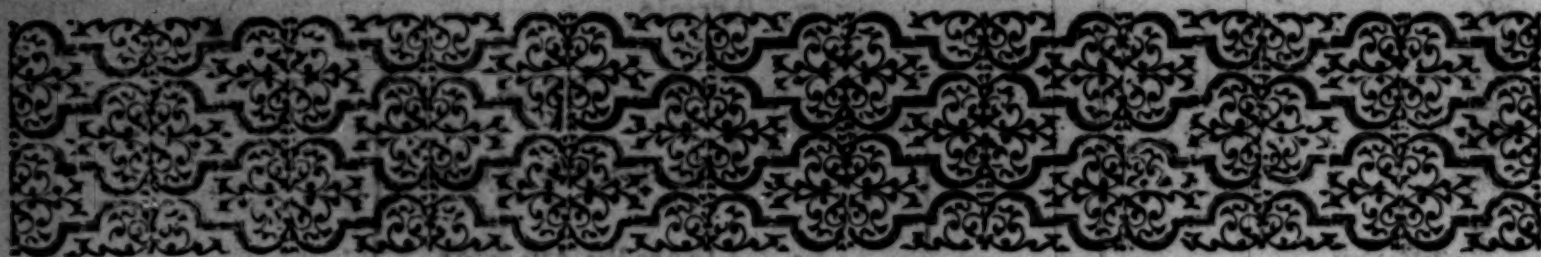
²⁵ The English Creede. 7. Article.

Errors.



D.

Of



8. ARTICLE.

Of the three Creedes.

He' three Creedes, Nicene creede, Athanasius creede, and that which is commonly called the Apostles creede, ought throughlie to be receiued and beleueed: for they maie be proued by most certaine warrants of holie Scripture.

The Propositions.

Nicen
Athanasian
Apostolical

The } Creede

1.
Is to be receiued, and beleueed.

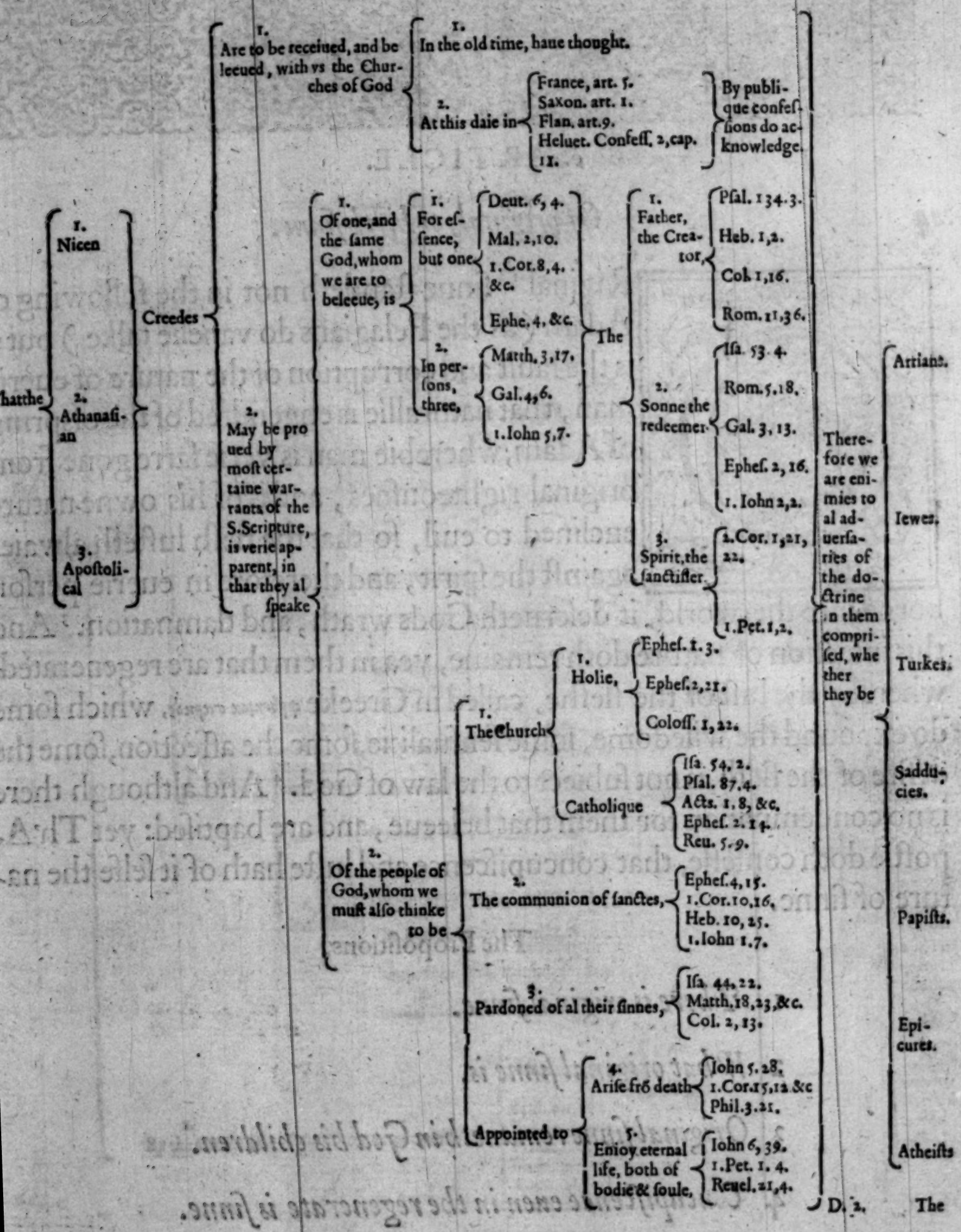
2.
Maie be proued by the holie Scripture.

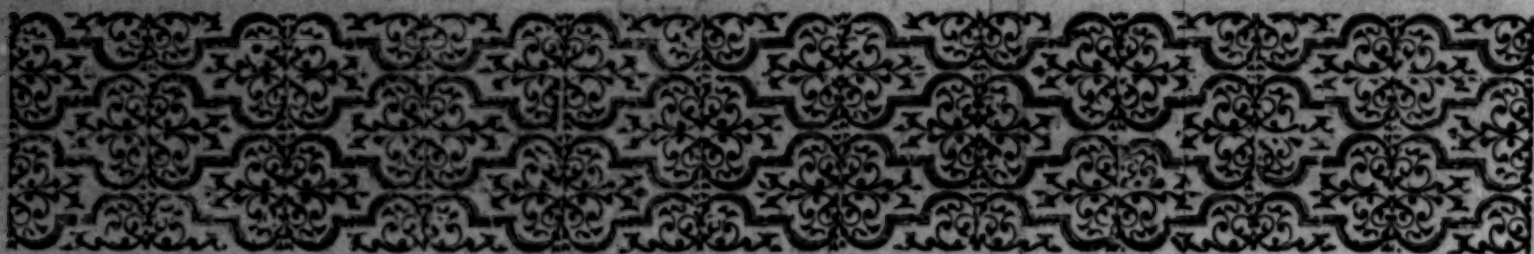
That

The truth.

27
The English Creede.
8. Article.

Errors.





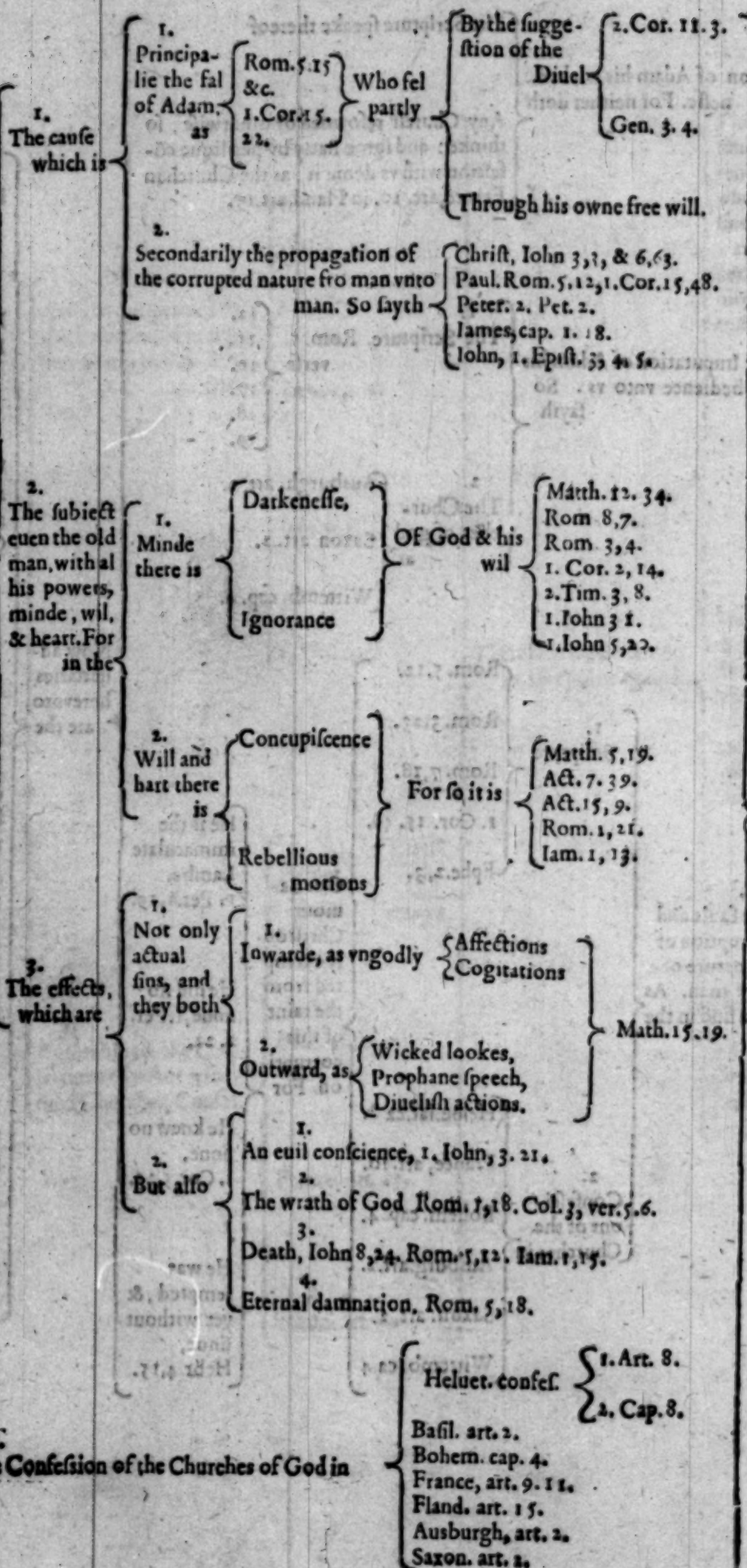
9. ARTICLE.

Of original, or birth sinne.

Original sinne standeth not in the following of Adam (as the Pelagians do vanelie talke) but it is the fault and corruption of the nature of euerie man, that naturallie is engendred of the ofspring of Adam, wherebie man is verie farre gone from original righteousness, and is of his owne nature enclined to euil, so that the flesh lusteth alwaies against the spirit, and therefore in euerie person borne into this world, it deserueth Gods wrath, and damnation.³ And this infection of nature doth remaine, yea in them that are regenerated, whereby the lust of the fleshe, called in Greeke *φρόνημα σαρκός*, which some do expound the wisdom, some sensualitie, some the affection, some the desire of the flesh, is not subiect to the law of God.⁴ And although there is no condemnation for them that beleue, and are baptised: yet Th'Apostle doth confesse, that concupiscence and luste hath of it selfe the nature of sinne.

The Propositions.

1. *There is original sinne.*
2. *What original sinne is.*
3. *Original sinne remaneth in God his children.*
4. *Concupiscence euen in the regenerate is sinne.*



Both to the Cir-
pocrations, and
such like, who vt-
terlie denie that
there is any ori-
ginal sinne.

And thus
armed
both with
the word
of God,
and the
confessio
of the pu-
rest Chur-
ches we
do offer
battell

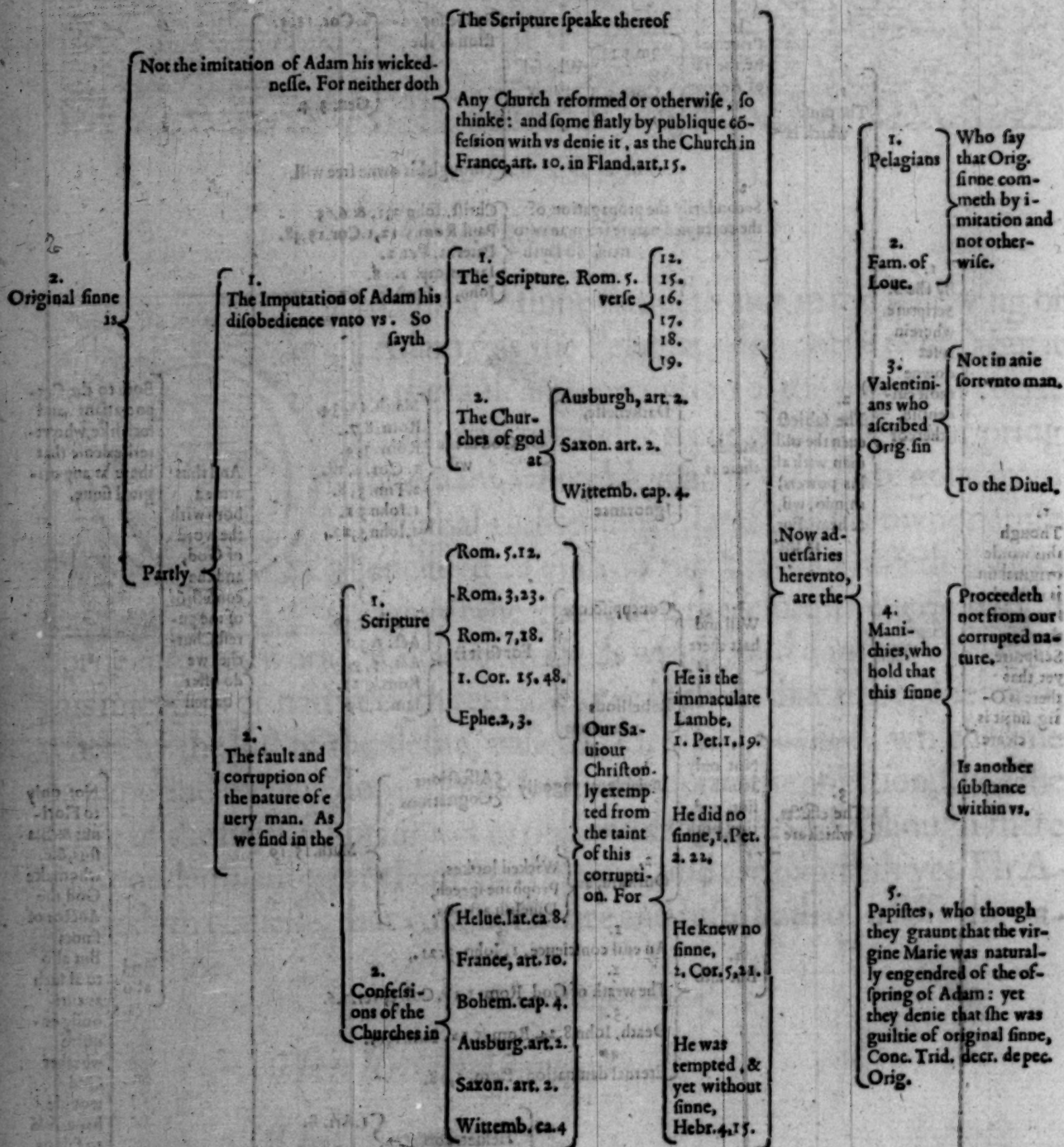
Not only
to Flori-
nus & Bla-
sius, &c.
whomake
God the
Auctor of
sinne;
But also
to al such
as curi-
ously en-
quire
whether
God
woulde
haue Adā
to fal; or
why he
stayd him
not from
offending

7. Though
this worde
original sin
is not to be
founde in
the Can.
Scripture,
yet that
there is O-
rig. sin, it is
cleare

The truth.

³⁰ The English Creede. 9. Article.

Errors.



The truth.

³¹ The English Creede. 9. Article.

Errors.

<p>1. Easie to be proued by the scripture, as in diuers places beside: so apparently</p>	<p>Rom. 7, 14. &c. Gal. 5, 16. Iam. 1, 14. Iam. 4, 1. 1. Pet. 2, 11.</p>	<p>Therefore we do stande in this point against</p>	<p>1. The Papists, who say that Orig. sinne was not at al, much lesse remaned in the Virgine Marie, whence it followeth, if Orig. sinne were not in her, then she was not regenerate; if not regenerate, a very dangerous, and most vnchristian doctrine doth ensue concerning her.</p>
<p>2. Agreeable to the Confessions of other reformed Churches, Confes.</p>	<p>Heluet. { 1.art.8. 2.cap.8. Basil. art. 2. France, art. 11. Saxon. art. 10.</p>		<p>2. The Fam. of Lone, who affirme that the elect and regenerate sinne not. For seeing Orig. sinne is in the regenerate, as the Scripture doth testifie, then do, and shall the regenerate sinne, so long as they haue within them Orig. sinne.</p>
<p>3. That Original sin remaneth, yea in them that be regenerate, it is</p>			<p>3. Adamites, that contend howe they are in so good a state, as Adam was afore his fal: therefore without Orig. sinne.</p>
			<p>4. That</p>

The truth

³² The English Creede. 9. Article.

Errors.

1.
The holy Spirit straightly
forbiddeh it

Coloff. 3, 5.

1. Pet. 2. 11.

2.
Nor onlie lusteth against the
Spirite. Gal. 5, 17.

The soule,
1. Pet. 2, 11.

It

1.
In the Scrip-
ture, because

3.
But also figh-
teth against

1.
A thing indif-
ferent, and the
punishment of
sinne, as do the

Pelagians.

Sentenariers.

Therefore we
mislike their
opinions, as
vnfound which
say that concu-
piscence is no
sinne, but

The law of the
mind, Rom. 7,
24.

4.
That Concupiscence in
al men (and therefore
in the faithful & rege-
nerate) is sin, is very ap-
parent.

4.
It bringeth certainly (but that there is no
condemnation to them which are in Christ
Iesus, Rom. 8, 1.) death, & damnation. Gal. 5,
verse 17. & 21. Iam. 1. 14, 15.

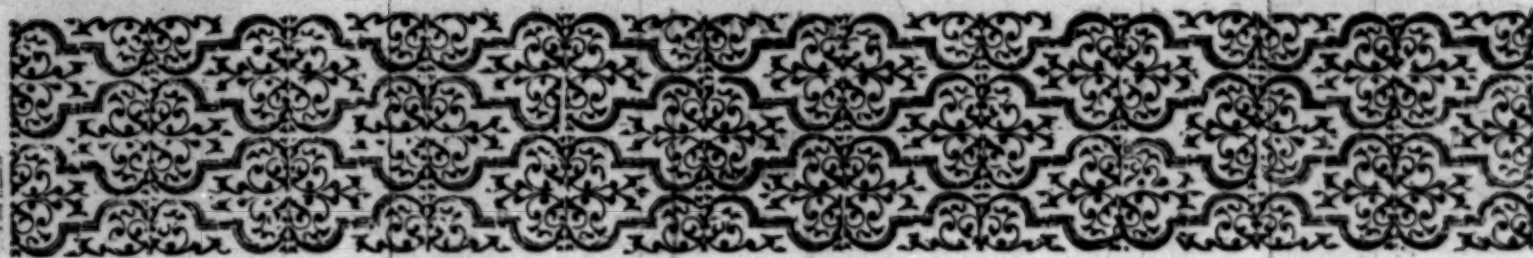
2.
Proceeding from sinne, and in-
clining vnto sinne; so doe the
Papistes. Conc. Trid. Sess. 5. decc.
de pct. Orig.

Heluet. 2, cap. 9.

2.
In the right Christian Confeſſion

Saxon. art. 2. 10.

OF



10. ARTICLE.

Of free wil.

He condition of man after the fall of Adam is such, that he cannot turne and prepare himselfe by his owne natural strength & good workes, to faith and calling vpon God. Wherefore we haue no power to do good workes pleasant and acceptable to God, without the grace of God by Christ preuenting vs, that we may haue a good wil, and woorking with vs, when we haue that

good wil.

The Propositions.

1. *Man maie do outward and euil things,*
 2. *Man cannot do what good is,*
 3. *Man maie performe good thinges, when he is preuented by the grace of Christ, and renued by the holie Ghost.*
- being not yet regenerate.*

The truth

³⁴
The English Creede.

Errors.

10. Article.

1.
Brute
beastes

Heluet. 2, cap.
9.

1.
Bodie,

Which thing
the verie

Had, and haue,
As it is wel
observed in
the Confession
of

Ansburgh, art.
18.

1.
Of nature, for
the preseruati-
on, or destruc-
tion of the

1.
We denie not
that men, nor
yet regenerate,
haue free wil
to doe the
workes

2.
Bodilie
state,

2.
Prophane
Gentils

Saxon. art. 3, 4.
7.

A false opi-
nion is it
therefore,
that man
hath no
power to
moue

1.
His bodie vnto
outward
thinges.

1.
Thinking,

Gen. 6, 5.

1.
The S.
Scripture

2.
Of Satan, both
in

2.
Willing,

That which il
is. So witnesseth

Gen. 8, 11.

Heluet. 2, cap.
9.

2.
His minde vn-
to wickednes,
as the Mani-
chies do holde

3.
Doing,

2.
The godlie by the confes-
sion

Heluet. 1, art.
9.

Bohem. cap.

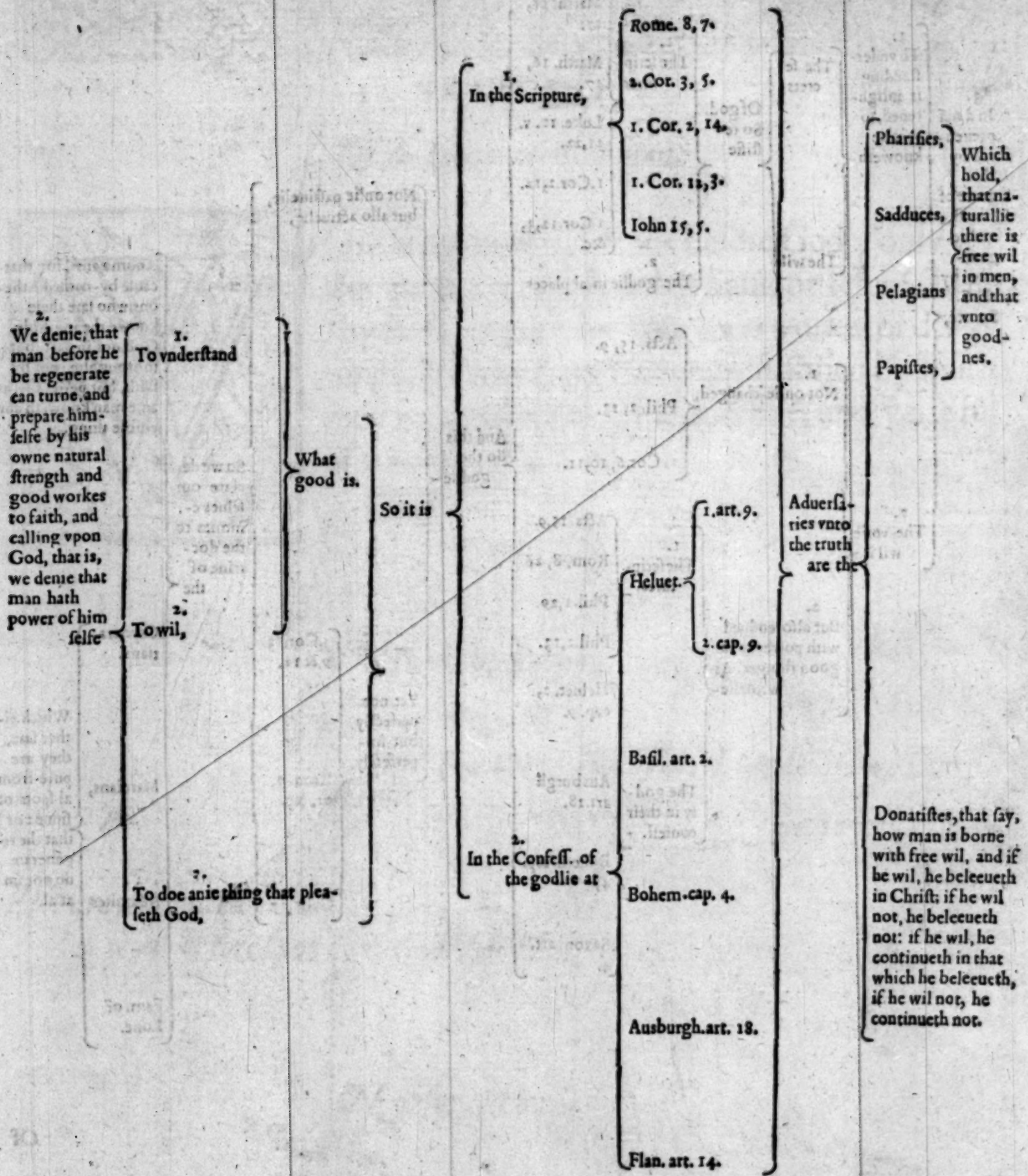
2. W.

The truth.

The English Creede.

Errors.

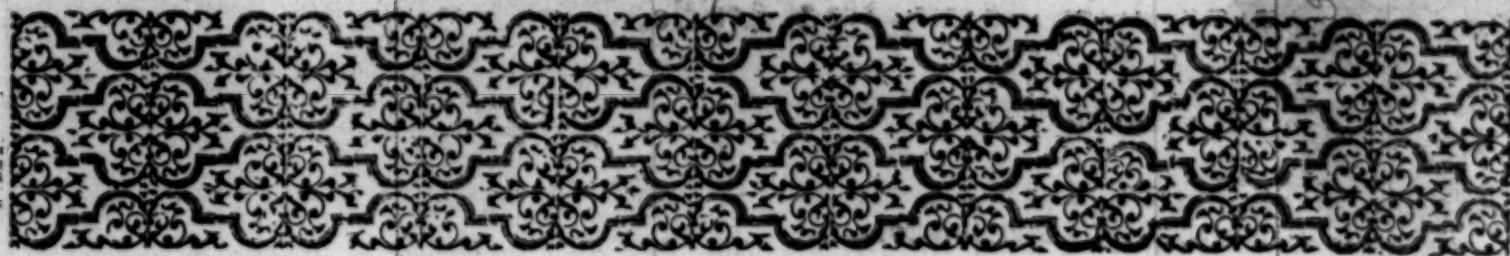
10. Article.



E. 1.

3. In





I. ARTICLE.

Of the iustification of man.

WE are accounted righteous before God, only for the¹ merite of our Lord & Sauour Iesus Christ² by faith, and not for³ our own workes or deseruings. Wherefore, that we are iustified by Faith only is a most wholesome doctrine, and verie full of comfort, &c.

The Propositions;

We are accounted righteous before God

- | | | | |
|---|-------|----|--|
| { | Onlie | 1. | <i>For the merite of our L. and Sauour Christ.</i> |
| | | 2. | <i>By Faith.</i> |
| | | 3. | <i>Not for our owne</i> |
| | | { | <i>Workes.</i> |
| | | { | <i>Deseruings.</i> |

The truth.

³⁸ The English Creede. 11. Article.

Errors.

1. That through the merits of our L. Iesus Christ we are accounted righteous before God, it is euident

1. In the Scripture; where we finde, that by Christ

His blood we are clenfed

1. Iohn, 1. 17.

1. Pet. 1. 18.

1. Cor. 6. 10.

Iohn 1. 29.

Rom. 3. 25.

His righteousness, we are iustified

Phil. 5. 8. &c.

Rom. 5. 19.

1. Cor. 1. 30.

2. Cor. 5. 21.

Rom. 10. 4. &c.

But so beleene not

2. In the Confessions of the godly militant in this worlde, as may be seene in the Confes. of the Church in

Heluet. 2. cap. 15.

Bohem. cap. 6.

France, art. 12.

Fland. art. 12.

Ausburgh. art. 4.

Wittemb. art. 5.

Sueuia, cap. 3.

The Atheists of this world, for they are not perswaded of the life to come, nor of the mysteries of mans saluation.

The Pharisaical teachers, who thinke there is no righteousness before God, but ciuil and external righteousness in the sight of men.

Some finnes are washed away, not by the blood of Christ, but by holy water, so called, as lesser offences.

The Papistes. For they teach that

Some finnes are purged

By the fire of Purgatorie.
By almes giuing.
By Perigrinations.
By Pardons.
By Masses.
By fasting, &c.

The truth.

The English Creede.

Errors.

11. Article.

Either be altogether ignorant of this mysterie.

Either know it, but applie it not to their owne soules and consciences, but altogether despise the same

As did

Herod, in killing Iams, Act. 12.
Agrippa, in not defending Paul Act. 26, 26 &c.
The Iewes in persecuting the Apostles. Act. 13, 41. &c.

As doe

The Diuels. Iam. 2. 19.

False Christians.
Tyrans.
Many vn-godly me
Apostataes, &c.

Either teach not a sure confidence in Christ: but an historical knowledge of Christ, and of other Eccles. matters, as in his Catechisme doth

Canisius. cap. 1.
Vaux. Cap. 1.

Either holde that man is to be stil in doubt whether he shalbe saued, or no, as the Papists, Conc. Trid. sess. 6 c. 9.

Such as do faine, that they please God, not through faith by hearing, but by reuelation, as the

Manichies.
Enthusiasts.
Anabaptists.

The false Apostles in Asia, 1. Tim. 1.

As did

The Interim of Austurgh.

By Workes without Faith.

As do the Turkes: Anabaptists.

As did the Pseudoapostles at Hierusalem. Act. 15.

By Faith & workes

As do the Papists commonly.

Neither by faith nor workes, as they which contemne both a sure confidence in Iesus Christ, & good virtues, & yet hope to be saued, as they say.

They who defende how we apprehend not the righteousness of Christ by faith, but haue it, or Christ himselfe rather dwelling essentially within vs, as the Osianders.

3. Besides

1. Grounded vpon the worde of God, as

Mark. 5, 36.
Act. 10. 41, &c.
Act. 13, 38.
Act. 15, 8.
Act. 22, 16.
Rom. 1, 16.
Rom. 3, 10, &c.
Rom. 4, 4, &c.
Rom. 10, 3, &c.
Gal. 2, 16, &c.
Gal. 3, 7, &c.
Ephes. 2, 8.
Phil. 3, 6, &c.

2. The doctrine of our iustification by Faith only, as it is whole, and full of comfort: so is it

3. Subscribed vnto by the godly in all the reformed Churches of this world, and by publique writing in the Confession of

Hel. 2. c. 16.
asil. art. 8.
Bohe. c. 6, 7.
Fran. art. 20.
Flan. art. 22.
Ausburgh, art. 4.
Sax. art. 3, 8.
Wittemb. art. 4.
Suenia, cap. 3.

Partakers of the profit & comfort of this doctrine are not

They whiche hold that man is iustified

The truth.

The English Creede.

Errors.

Article.

Al men be sinners, and are destitute of the glorie of God : and therefore that no man can be iustified by works

Psal. 14, 2, 3.
Psal. 53, 2, 3.
Psal. 51, 4.
Rom. 5, 12, &c.

The Apostles, and the whole Synod gathered together in the holy Ghost did conclude that both Iewes and Gentiles which beleeued were saued, not by workes, but by the meere grace of our Lord Iesus Christ, Act. 15.

1. In the holy Scripture, where we do find, that

Eternal life cometh not by desert, but

Of Promise

Act. 2, 39.
3, 24.
13, 31, &c.
Rom. 3, 21, &c.
2. Tim. 1, 7.

Of Gifte,

Iohn. 17, 2.
Rom. 6, 23.
1. Iohn. 5, 11.
Reuel. 2, 10.

The iust shal liue by faith, And the Law is not of faith, Gal. 3, 11.

Abraham Rom. 4, 1 &c.
Gal. 3, 6 &c.
Heb. 11, 17.

As the godly in olde time were: so Christians in these dayes are, and shal be iustified. But the godly were iustified not for any good works, or worthinesse of their owne. So iustified was

The Iewes, Act. 2, 44.
The Samaritans, Act. 8, 12.

Paul, Act. 9.
Act. 22, 16.
1. ti. 1, 13 &c.
Ph. 3, 6, &c.

The Eunuch, act. 8, 37
The Iailer, Act. 16, 31.
&c.
The Ephesians, Eph. 2, 4, &c.

Heluet. 2, cap. 16.
Basil. art. 8.
Bohem. cap. 7.
France, Art. 21.
Fland. art. 24.
Ausburch, art. 6, 16.

2. In the Confess of the godly in this world, as appeareth plainly

The Pharisees, who thought that by external righteousness

Moral

They were saued.

Ceremonial

Adversaries vnto this truth are

The false Apostles both

In Asia, 1 Tim. 1.

At Ierusalem, Act. 15.

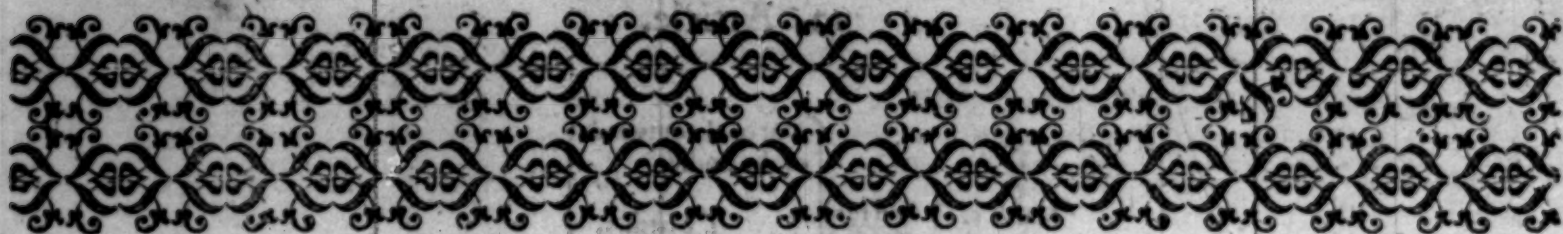
The Pharisaical Pharisees, which against the iustification of Faith only, do holde a iustification by Merites, & that of

1. Congruitie.

2. Dignitie.

3. Condignitie.

or



12. ARTICLE.

Of good workes.

Lbeit that good workes, which are the frutes of Faith, and follow after iustification, cannot put away our sinnes, and endure the seueritie of Gods iudgement: yet are they pleasing and acceptable to God in Christ, and do spring out necessarilie of a true and liuely faith, insomuch, that by them a liuely faith may be as euidentlie knowen, as a tree discerned by the frute.

The Propositions.

1. *Good workes do please God.*
2. *No worke is good except it spring from faith.*
3. *Good workes are the outward signes of the inwarde beliefe.*

F.

I. Though

The truth.

The English Creede. 12. Article.

Errors.

1. Though God accept not man for his works sake, as hath bine proued: yet that good works after man his iustification please God, it is a cleere truth euerie where to be seene.

1. In the Scripture, because God hath

Commaunded them to be done,

Appointed

For the virtuous, rewardes

To the wicked, punishments, both

Matth. 5. 16.
Iohn. 15. 12.
Phil. 2. 14 &c.
1 Thef. 4. 3
2. Tim. 2. 19.

And requirerth righteousness

Not onely outward, of the bodie,

But also inward, of the minde,

Matth. 5. v. 22. &c.
Act 24. 16
1. Pet. 2. 11
1. Pet. 3. 4. &c.
Rom. 2. 2
1. Ioh. 3. 15, 17.

In this life,
Mat 5. 5
Mat. 10. 30.
1. Tim. 4. 8.

In the world to come

Matth. 7. 27.
Matth. 10. 32.
Luke. 14. 14.
Rom. 2. 10.

Spiritual

Isa 59. 1, 2.
Iohn. 9. 31.
1. Tim. 1. 6. &c.
1. Iohn 3. 21. 22.

Tempo-
ral. and
theie

Corporal

Deut. 28. 15. &c.
Ier. 5. 24. 25.
Rom. 13. 1. 2.

Heauenly & eternal.

Matth. 10. 33.
Matth. 21. 41. &c.
1. Cor. 6. 9. &c.
Heb. 12. 14. &c.
Reuel. 21. 8.

Heluet. 2. cap. 16.

Basil. art. 8.

Bohem. cap. 7.

France, art. 12.

Fland. art. 24.

Ausburgh. art. 6 & 25.

Saxon. art. 3, 5, & 6.

Wittemb. cap. 7.

Sueuia, cap. 4.

2. In the confess. of the godly in

Some hold, that seing man is iustified by faith, he may liue as him listeth licentiously, as the Libertines.

Some think that to attend vpon vertue & to follow goodnes, is a yoke too intolerable, as the Simonians.

Some vnterly reiect al grace, virtue and feare of God, as

Did the
Do the
Donatistes.
Aerians.
Circumcellians.
Macchiauils.
Atheists.

Which truth is oppugned by aduersaries of diuers kindes, whereof

Some permit, though not al manner: yet some times so of the

Carpo-
cratians
Valen-
tinians,
Basil-
dians,
Helchi-
sais,
Priscil-
lanites,
Fam. of
Loue,

Whore
doine,

Periur-
ie in
the
time of
trou-
bles,

is al-
low-
ed.

Papists.

Simple
fornica-
tion,
yea, in
Priests.

Brea-
king of
faith
to an
here-
tique,
&c.

Some dreame that God is pleased with lipseruice, and outward righteousness, as the hypocritical Pharisees or Pharisaical Hypocrites.

The truth

The English Creede. 12. Article.

Errors.

2. Al which man doth, is not pleasing vnto God, but that onelie which proceedeth from a true faith in Iesus Christ. So witnesseth	1. The Scripture	Heb. 11, 6.	And although the workes of the beleeuing do please God: yet are theie not so perfect, that they can satisfie the law of God Therefore euen to the iustified faith	Christ,	Praie, &c. forgive vs our debts. Matth. 6, 12.	Valentinians, who saie, that please God do	Spiritual men, which are themselves, not by faith, but onelie by knowledge.		
		Rom. 14, 23.			Saie we are vnprofitable seruants. Luke 17, 10.				
		Tit. 1, 15.		Paul,	We know that the Lawe is spiritual, but I am carnal, &c Rom 7. 14, &c.		Natural men, not by faith, but by		
		Rom. 8, 8.							
		Gal. 5, 6.			We which haue the first frutes of the Spirit, euen we do fight in our selues, &c. and haue infirmities. Rom. 8, 23.			Therefore as we mislike: so we condemne the vngodlie opinion of the	Labor.
		1. Iohn 5, 4-5			Ye cannot do the same thinges that ye would. Gal. 5, 17.				
2. The godlie in their publique confessions extant in print,									

The truth.

⁴⁴
The English Creede.

Errors.

12. Article.

1.
The Scripture, that
therby are known

The good trees, from the bad.
Math. 7, 16. &c.

The wheate from the chaffe.
Math. 3, 12.

The true Disciples, from the
false. Iohn. 13, 35.

The sonnes of
God, from the
children of Sa-
tan,

Luke 6, 36.

Ephes. 5, 1.

1. Iohn 3, 10.

The regene-
rate, from
th' vnbelie-
uing

Iam. 2, 18.

1. Pet. 1, 17, &c.

1. Pet. 4, 22, &c.

Ephes. 4, 17.

And this doe the
children of God,

Not to be seene of men, as
Hypocrites.

3.
Maie are the reasons whic
good workes are to be done,
cited in part afore pag. 42.
yet not the least cause is that
men maie be known what
they are; so saith

2.
The Confession

Heluet. 2. cap. 16.

Basil. art. 8.

Bohem. cap. 7.

Franc. art. 22.

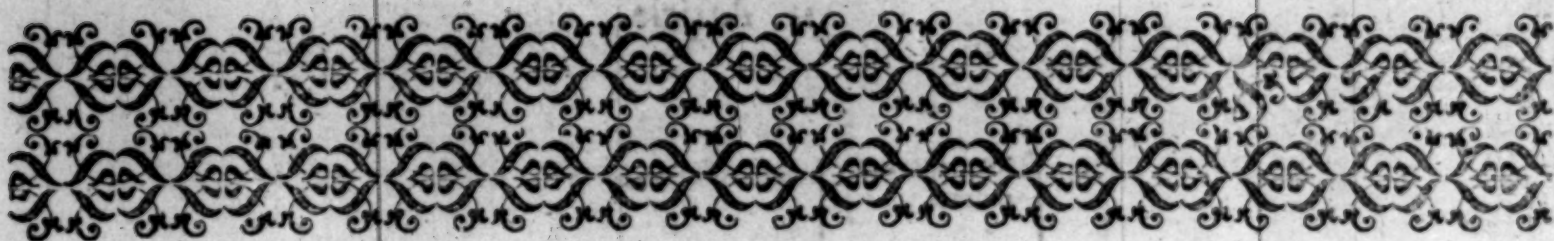
Flan. art. 24.

Saxon. art. 3.

Wittemb. cap. 7.

Sacra. cap. 4.

Not to merit, as the Pharisa-
cal Papistes. Con. Trid.
Sess. 6. can. 24.



13. ARTICLE.

Of workes before iustification.

Workes done before the grace of Christ, and the inspiration of his spirit, are not pleasant to God, forasmuch as theie spring not of faith in Iesu Christ, neither do they make men meete to receiue grace, or (as the schoole aucthors saie) deserue grace of congruitie: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but

they haue the nature of sinne.

The Propositions,

Workes before Iustification

1.
Please not God.

2.
Deserue not grace of congruitie.

3.
Haue the nature of sinne.

The truth.

⁴⁶
The English Creede.

Errors.

13. Article.

<p>1. Before men do please God, nothing that man doth can please him. But men please not God being not renewed by the Spirit, which as it hath bene alreadye proued: so is it</p>	<p>1. In the Scripture, where it is evident, that before man be regenerate, they are</p>	<p>Not grapes but thornes. } Not figs, but thistles. } Not good, but ill trees, } Not liuely, but dead bowes. } Not ingrafted, but wilde oliues. } Not frends, but enemies } Not the sonnes of God, but the children of wrath. }</p>	<p>Marth. 7, 16. Marth. 12, 33. Luke 6, 43. Iohn 15, 4. Rom. 11. Rom. 5, 10. Ephes. 2, 3.</p>	<p>Which bring out no good frute of them selues.</p>	<p>Papists, Look pag. 39</p>
	<p>2. In the publique confessions of the Churches reformed, expresselie,</p>		<p>Heluet. 2, cap. 15. Ausburch, art. 20.</p>	<p>Wherebie the vanitie of al them is perceaued, which thinke that without regeneration God is pleased with man his deedes whether they be</p>	<p>Commenders of ciuill, and Philosophical righteousness, and placers of the doers of such workes, though without faith in christ in the heauens.</p>

The truth.

⁴⁷
The English Creede.
13. Article.

Errors.

2.
The vnregenerate, not yet iustified, haue nothing in them to mooue God to be gracious vnto them. As may be scene

1.
In the Scripture, where wee finde that the vnregenerate, being

Olde, not new creatures

Ephes. 4, 22.

Col. 3. 5.

Enimies, (Rom. 8. 7.) not the

Children

Seruants

of God,

Of congruitie deserue no grace at God his hande

Sinners, not godly bent, Rom. 5, 8.

Infidels (Tit. 1, 15.) and not faithfull Christians

Heluet. 2, cap. 16.

Bohem. cap. 7.

Flan. Art. 23.

Ausburgh. art. 4, 20.

Sax. art. 3, & 8.

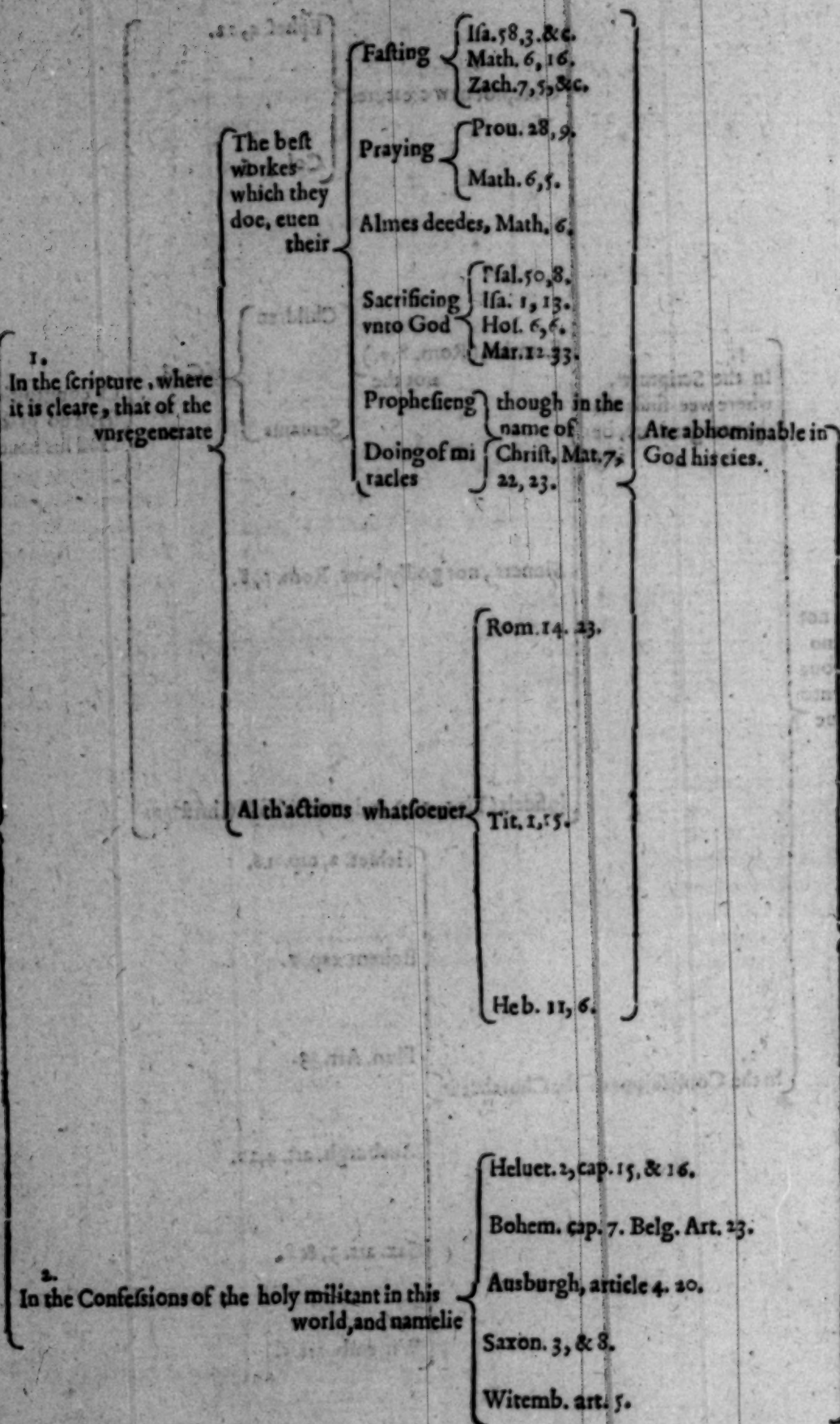
Wittemb. art. 5.

2.
In the Confessions of the Churches in

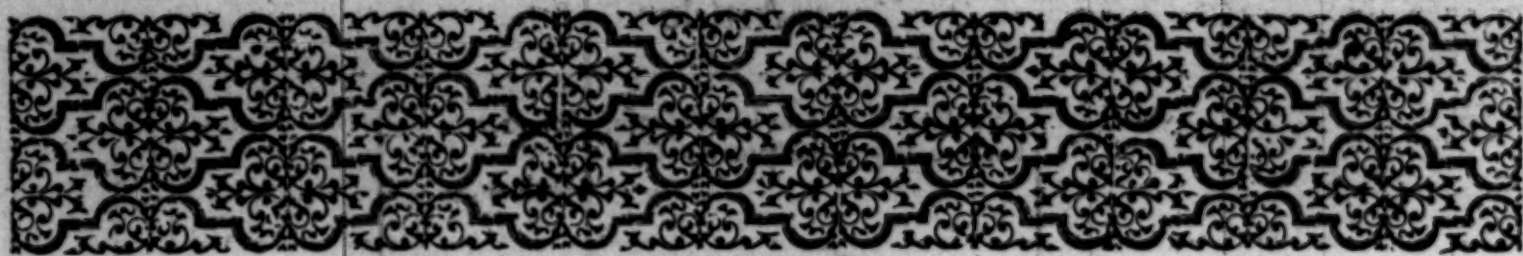
Hereby is overthrowne the Pap. doctrine concerning merites of congruitie.

3. What

13. Article.



Erred therefore hath the Trid. Council in pronouncing them accursed, which hold that al workes of men whatſoeuer done before his iuſtification, are ſin, Seſſ. 6. can. 7.



4. ARTICLE.

Of workes of Supererogation.

Voluntarie workes¹ besides, ouer, and aboue Gods commaundements, which they call workes of Supererogation, cannot be taught without arrogancie, and impietie.² For by them men doe declare that they doe not onely render vnto God as much as they are bound to do, but that they do more for his sake than of bounden dutie is required: wheras Christ saith plainely, When ye haue done al that are commaunded to you, say, We be vnprofitable seruants.

The Propositions.

Workes of Supererogation

- | | | |
|---------------------------------|---|---|
| 1. | { | <i>Arrogancie.</i> |
| <i>Cannot be taught without</i> | | <i>Impietie.</i> |
| | | |
| 2. | { | <i>Are the subuersion of the true Religion.</i> |

The truth.

50
The English Creede.

Errors.

14. Article

To walke, not after the lawes of men, but according to the statutes of God. { John 1.7.
Ezek. 20.19.

We are cō-
maunded

To heare, not
what man he
speaketh, but
what Christ
doth say.
Mat. 9.7. And

He teaching the duties of Christians, set-
teth before them the Lawe, and word of
God (Math. 5.15. & 22. And more than
that, he doth neither ad, nor require.

They worship me in vaine,
who for doctrine teache the
commandements of men.
Mar. 7.7.

Teach them to obserue all
things whatsoever I haue
comaunded you. Mat. 28.20

He sayth

Heare my voice.

My sheep

Beggerly rudiments.
Gal 4.9.

Ordinances of the
world, &c. Co. 2.20. &c

The doctrine of Di-
uels, 1. Tim. 4.1.

Curled. Gal. 1.8.

Such doctrine is called som-
times

Know nor the
voice of Straun-
gers. Io. 10.27.5.

Therefore they
which teach
such works be

Arrogant.

1.
In the Scrip-
tures where

1.
Workes of
Superero-
gation,
which are
al volunta-
rie workes
besides o-
uer, and a-
boue the
commoun-
dements of
God are of-
fen cōdem-
ned

In al the reformed Churches in Christendom, and namely by the Con-
fession

Heluet. 2. cap. 16.

Ausburgh. art. 20

Basil. art. 10.

France art. 24.

Fland. art. 12.

Saxon. art. 3. 17.

Vogdly.

The truth

⁵¹ The English Creede. 14. Article.

Errors.

The Law of God is broken, that the traditions of men may bee obserued.

The S. Scripture must be contemned, as not sufficient enough to bring men vnto the knowledge of saluation.

God is made vnwise, in not commanding so necessarie workes.

2.
VWhere the workes of Supererogation are taught

Faith, and other spiritual virtues, are brought into vtter obliuion.

Perfection is imputed not vnto Faith, but vnto workes, and which is most detestable, vnto the workes not commanded but forbidden of God, ordeined by men.

The Lawe of God is thought to be thoroughly satisfied; and more duties performed, than man needed to haue done.

VWhere the Pharisees.

Do merite remission of sinnes, and that

For themselves

For others

The word of God.

Their doctrine be called the doctrine of Diuels.

They which broached, and defende these errors

Are the Papists, who besides what hath bene said, do holde that such workes

Oftentimes do driue away

Diuels.

Euil spirits.

And so they prefer their owne workes before

The Sacraments.

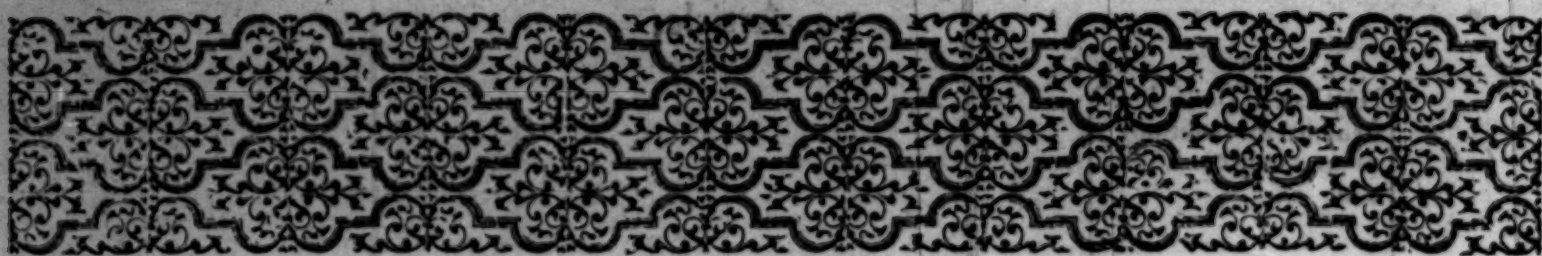
And therefore may

Faith.

The death of Christ.

Are tokens of the forgiuenesse of sins, so wel as Baptisme; yea deliuer from the wrath of God, so wel as Christ.

The teachers be held accursed.



15. ARTICLE.

Of Christ alone without sinne.

Christ¹ in the truth of our nature was made like vnto vs in al things, sinne only except, from which he was clearely voide, both in his life and spirit. He came to be the Lambe without spot, who by sacrifice of himselfe once made, should take away the sins of the worlde; and sin, as S. Iohn sayth, was not in him. ² But al we the rest, although baptized, and borne againe in Christ, yet offende in many things, and if we say, we haue no sin we deceaue our selues, and the truth is not in vs.

The Propositions.

1. *Christ is truly and perfectly righteous.*
2. *Al men besides Christ, though regenerate, be sinners.*

The truth.

⁵³
The English Creede.
15. Article.

Errors.

Conceaued.
Matth. 1, 20.

He was without sin

Borne.
Luke 1, 35.

He appeared to loose, but not to
fulfil the workes of Satan. 1. Iohn
3, 8.

1.
In the
Scrip-
ture.
For

And was tempted, yet
without sinne. Heb. 4,
15.

And did no sinne.
1. Pet. 2, 22.

And knewe no sinne.
2. Cor. 5, 21.

And had no sinne in him.
1. Iohn. 3. 5.

He died a
guiltlesse
man, euen
by the testi-
monie

Of Paul. Rom. 5, 6.
&c.

Of Peter { Act. 3, 14.
1. Pet. 3. 18

Of Ste-
phan. Act. 7, 52.
Of his ad-
uersarie, Math. 27.
and perse- 24.
cutor Pi-
late,

Iohn 19,
4, 6.

2.
In the godlie confes-
sions of the reformed
Churches, namelie

Heluet. 2, cap. 11.

Heluet. 1. art. 11.

Bohem. cap. 4, 7.

France. art. 14.

Fland. art. 18.

Therefore a
curfed com-
panie were
they, which
laide vnto
the charge
of our Sa-
uiour

That he was a vio-
lator of the Sab-
bath,

Matth. 12.
10, &c.

Luke 13,
14.

Iohn 5,
16, &c.

That he taught, being not law-
fulie authorized therevnto. Math.
21, 23.

That he forbad tribute to be
giuen vnto Caesar. Luke 23, 2.

That he was the destroyer of the
Lawe. Matth. 5, 17.

That he ouerthrewe all religion,
and moued the people vnto re-
bellion. Luke 23. 5.

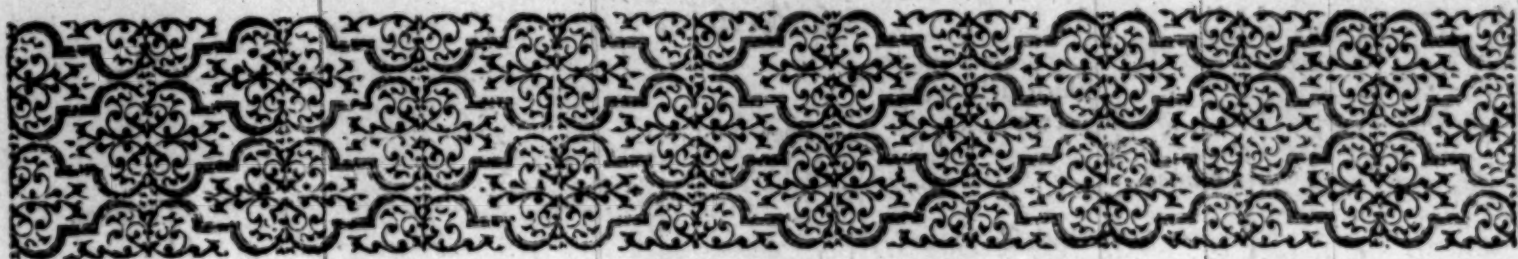
Scribes.

Pharisees.

High Priestes.

Such
were the

<p>1. In the Scripture, which te- stifieth how al men be either</p> <p>2 Al men be- sides Christ, are sinners. A truth most appa- rent</p>	<p>Vnregenerate; & they be vnrighteous (alredie proued aboue, pag. 46, 47) and sinne in al things (confirmed, pag. 48.)</p> <p>Original; reade pag. 31, 32.</p> <p>Regenerate; and these are not without sinne</p> <p>Actual, see pag. 43. Besides confirmed is it</p> <p>In Ausburgh. art. 20</p> <p>In the confessions of the godly, especialie</p> <p>In Saxonie. art. 3, 8.</p>	<p>Oppugned is this truth by sondrie aduersaries which hold, that besides Christ, others either haue bine, or be perfectlie righteous, such be</p> <p>1. Tim. 1, 15. Gal. 5, 17 1. Iohn. 1, 8.</p>	<p>The Papistes.</p> <p>The Manichies.</p> <p>The Catharans.</p> <p>The Donatists.</p> <p>The Pelagians</p> <p>The Familie of Loue.</p> <p>The Marcionites.</p> <p>The Adamits.</p> <p>The Carpocratians.</p>	<p>Whereof some haue thought</p> <p>That they could not sinne so much as in cogitation, as the</p> <p>That they haue bin so perfect that they could iustifie other men at their pleasures, as the Donatists.</p> <p>That they needed not to say, as Christ commaundeth, Forgiue vs our trespasses, &c. except it were on the behalfe of others. For they cannot sin. Of this opinion are the</p> <p>That they are so pure, euen as</p>	<p>Original.</p> <p>The virgine Marie was pure from al sinne, both</p> <p>Actual.</p> <p>S. Francis hath fulfilled euerie iote of the booke of God.</p> <p>Manichies.</p> <p>Catharans.</p> <p>Pelagians.</p> <p>Fam. of Loue.</p> <p>Yea more holie than Paul, Peter, &c. such are the Marcionites Adam, and Eua before their fall, as the Adamits</p> <p>I Christ him selfe, as the Carpocratians.</p> <p>Of</p>
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16. ARTICLE.

Of sinne after Baptisme.

NOt euerie deadlie¹ sinne willinglie committed after baptisme, is sinne against the holie Ghost, and unpardonable. Wherefore, the graunt of repentance is not to be denied to such as fal into sinne after Baptisme.² After we haue receiued the holie Ghost, we may depart from grace giuen, and fal into sinne, and by the grace of God, (we maie) rise againe, and amende our liues. And therefore they are to be condemned, which saie, they can no more sinne, as long as they liue here,³ or denie the place of forgiuenes to such as trulie repent.

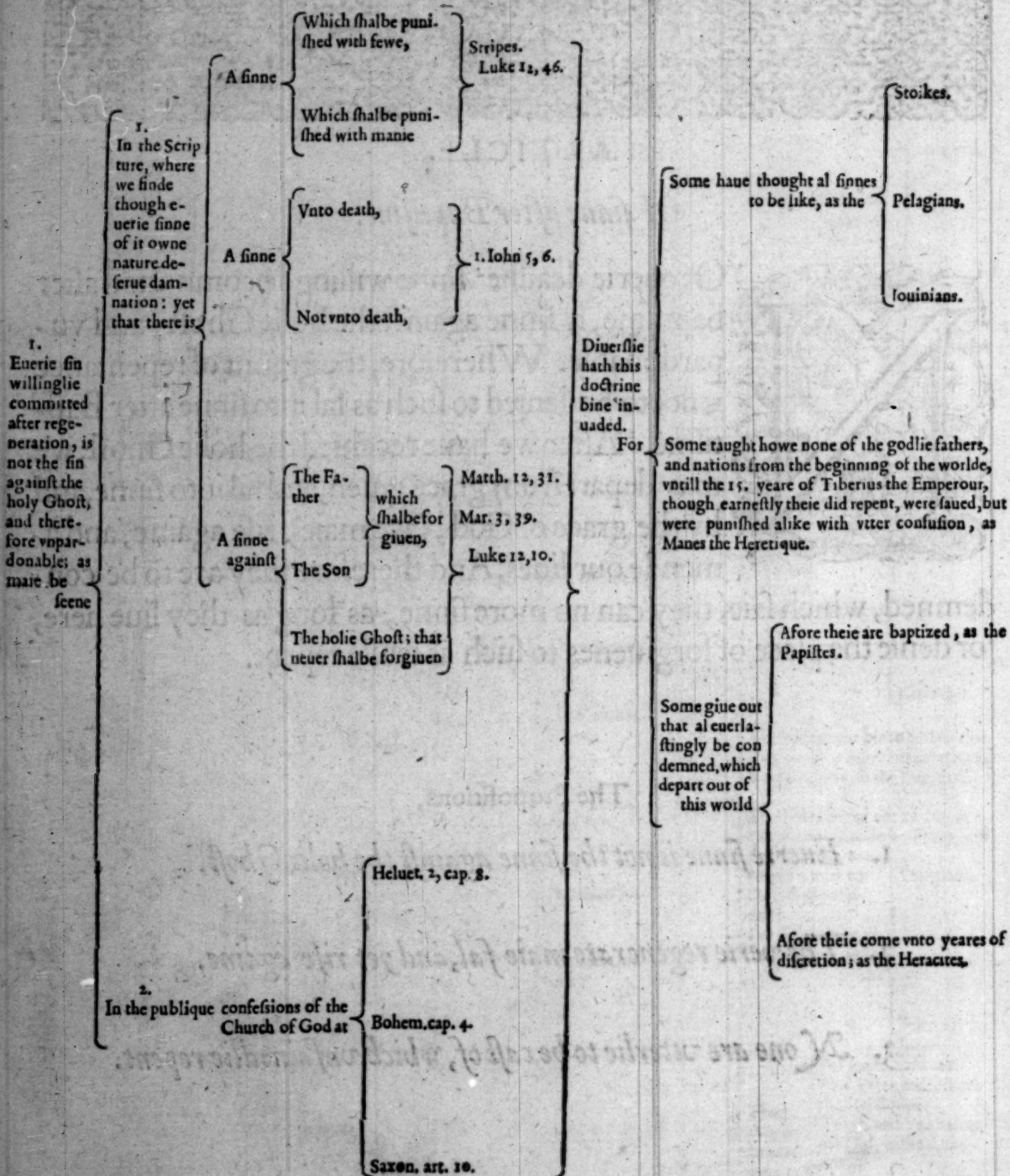
The Propositions.

1. *Euerie sinne is not the sinne against the holie Ghost.*
2. *The verie regenerate maie fal, and yet rise againe.*
3. *None are utterlie to be cast of, which unfainedlie repent.*

The truth.

56
The English Creede.
16. Article.

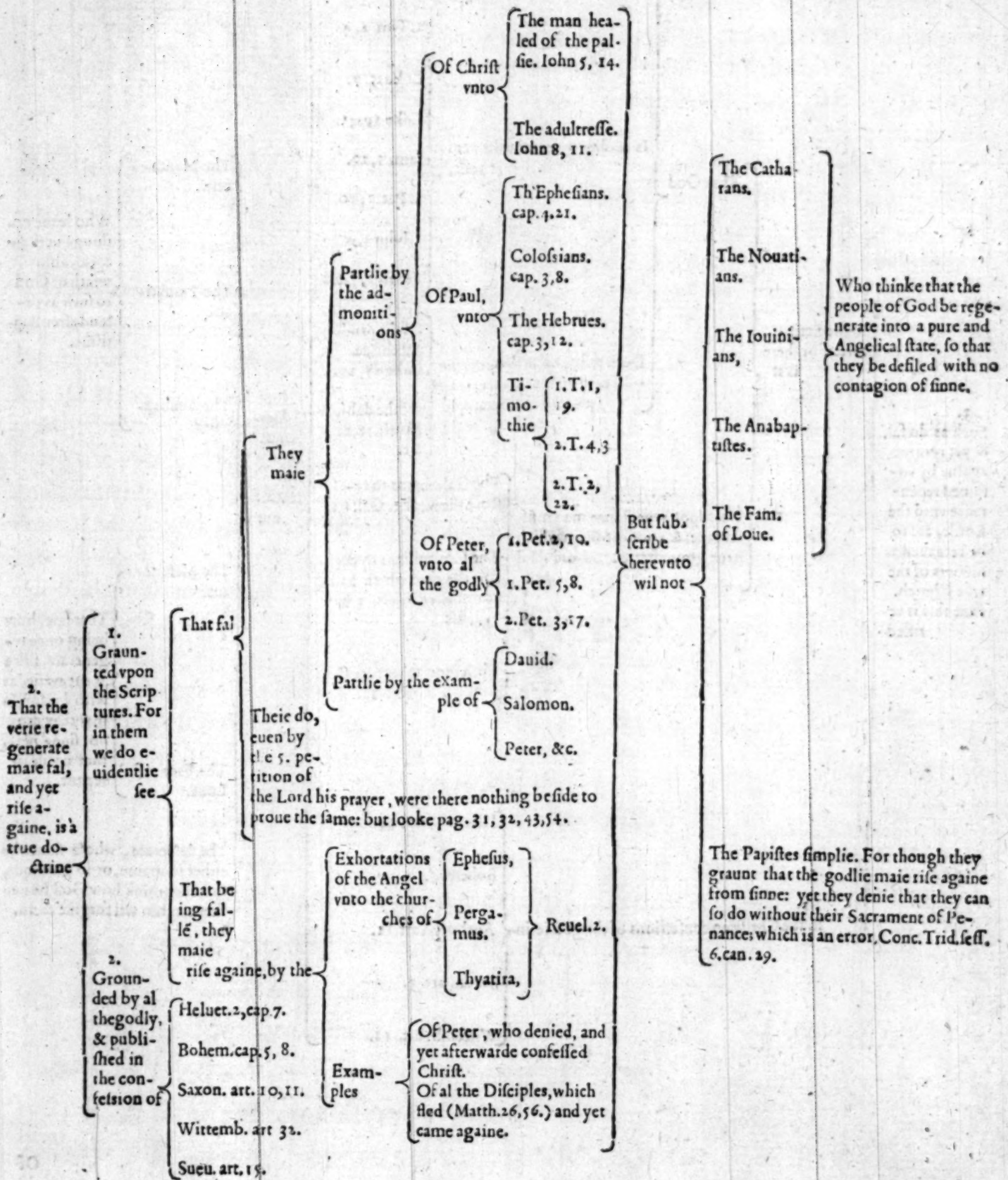
Errors.



The truth

⁵⁷ The English Creede. 16. Article.

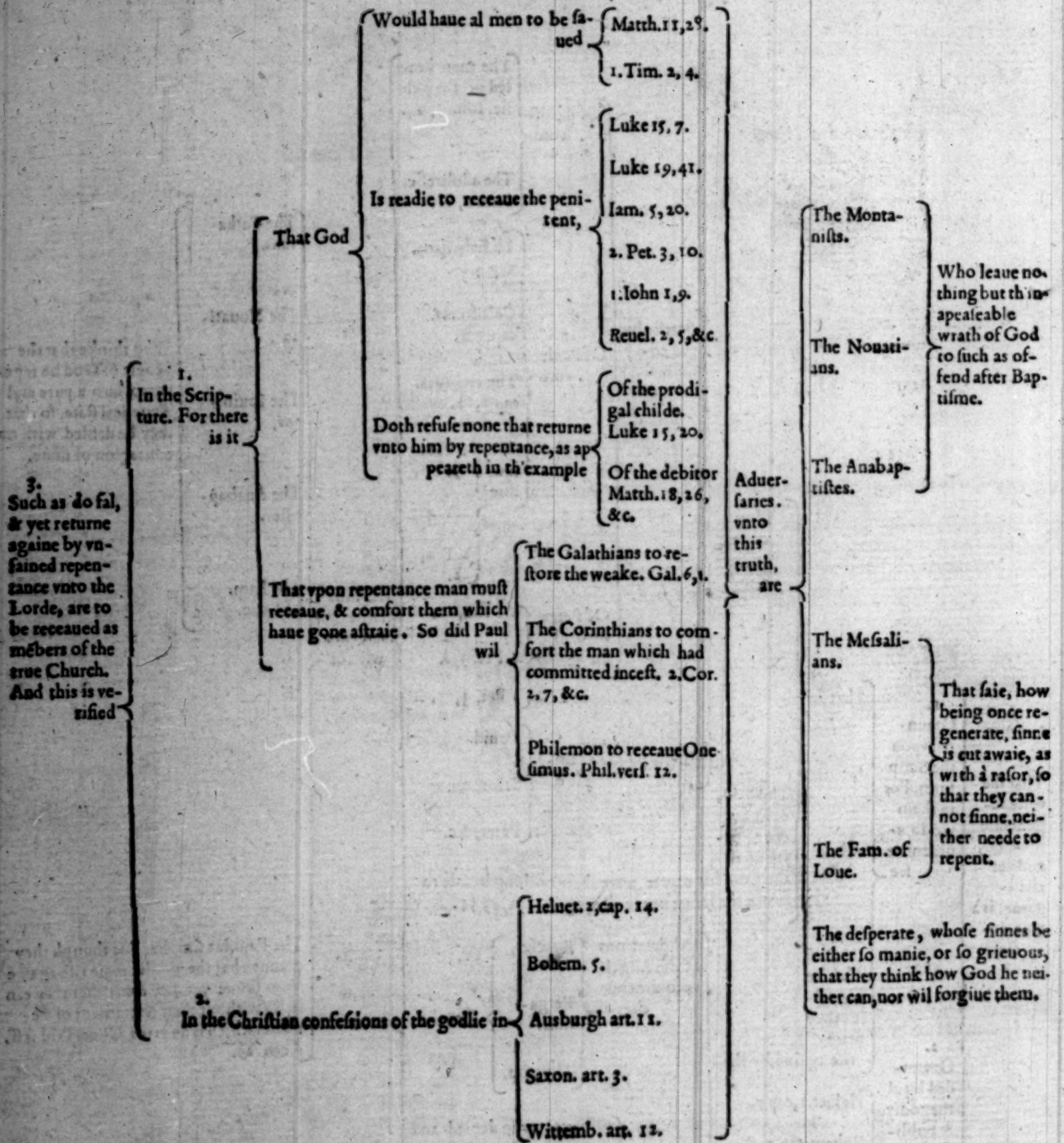
Errors.



The truth.

58 The English Creede. 16. Article.

Errors.



Of Predestination and Election.



Redestination¹ to life, is the euerlasting² purpose of God vwhereby, before the foundations of the vworld were laid, he hath³ constantlye decreed by his councel secrete to vs, to deliuer from curse & damnation⁴ those vvhome he hath chosen⁵ in Christ out of mankinde, and to bring them by Christ to euerlasting⁶ saluation, as vessels made⁷ to honor, vwherefore they vvhich be endued vwith so excellent a benefite of God, be called according to Gods purpose by his spirit vworking in due season, they through grace⁸ obey the calling, they be iustified freely, they be made sonnes of God by adoption, they be made like the image of his only

begotten sonne Iesus Christ: they vvalke religiously in good vvorkes, and at length by Gods mercy, they attaine to euerlasting felicitie. As⁹ the godly consideration of predestination and our election in Christ is ful of syweete, pleasant & vnspeakable comfort to godly persons, & such as feelee in themselves the vworking of the spirite of Christ, mortifying the vvorks of the flesh, & their earthly members, & dravving vp their mind to high and heauenly things, as vvell because it doth greatly establishe and confirme their faith of eternal saluation to be enioyed through Christ, as because it doth feruently kindle their loue tovvards God: so, for curious and carnal persons lacking the spirit of Christ to haue continually before their eies the sentence of Gods predestination, is a moste dangerous downfal, vwhereby the diuel doth thrust them either into desperation, or into rechelesnesse of most vncleane liuing, no lesse perilous than desperation.

Furthermore, vve must receiue Gods promises in such vvise, as they be generally set forth vnto vs in holy scripture, and in our doings that vvill of God is to be folloved, vvhiche vve haue expressely declared vnto vs in the vword of God.

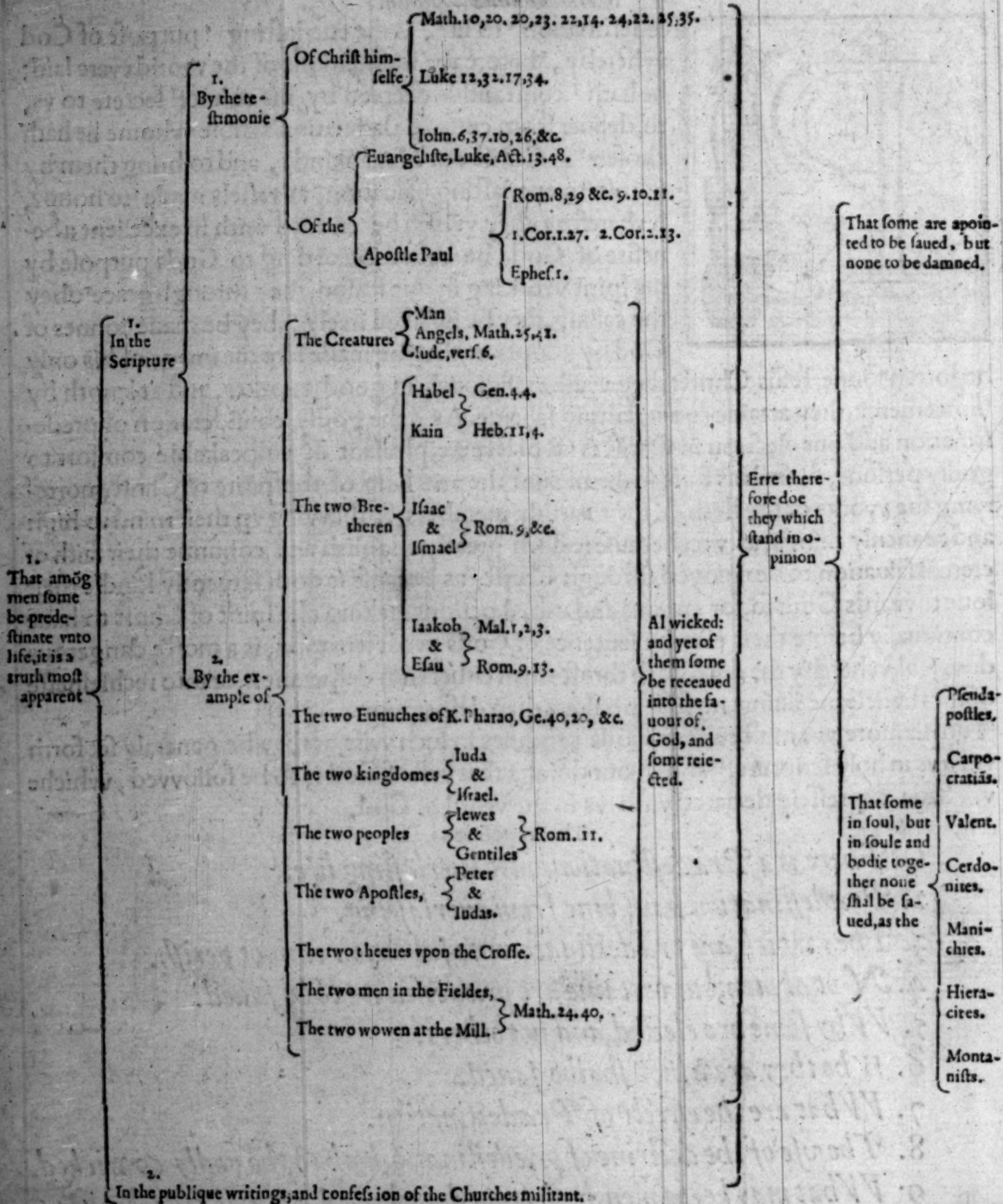
The Propositions.

1. *There is a Prædestination vnto euerlasting life.*
2. *Prædestination hath bine from euerlasting.*
3. *They which are prædestinate vnto saluation cannot perish.*
4. *Not al men, but certaine are prædestinate to be saued.*
5. *VVhy some are elected, and not others.*
6. *Who they are which shalbe saued.*
7. *VVhat are the effects of Prædestination.*
8. *The vse of the doctrine of prædestinatiō, both to the godly & wicked.*
9. *VVhat may keepe men both from desperation, & also frō securitie.*
10. *In our actions the word of God, which is his reuealed wil, must be our direction.*

The truth.

The English Creede. 17. Article.

Errors.



The truth.

61
The English Creede.

Errors.

17. Article.

1. In the Scripture

Matth. 25, 34.

Rom. 16, 25, 26.

Ephes. 1. 4. &c.

2. Tim. 1, 9.

2.
Predestination beganne not in
time, but before al times. So
is it

Whereby it appeareth how those Sophi-
sters be deceived, who, because God is
not included within the compasse of anie
time, but hath al things to come as present
continually before his eyes, doe saie, that
God he did not in the time long passed
onely, but stil doth in the time present
likewise predestinate.

Heluet. 2. cap. 10. 11.

2.
In the publique confession of
the godlie in

Basil. Art. 1.

France, art. 12.

3. They

The truth.

⁶¹
The English Creede.
17. Article.

Errors.

1.
The Scripture

Math. 16, 18.

Math. 24, 24.

Iohn. 6, 37.

Iohn. 10, 28, 29.

Rom. 8, 30. &c.

Rom. 11. 29.

1. Tim. 2, 19.

1. Iohn, 2, 19.

3.
They which are predestinate vnto life euerlasting can-not fall away from God for altogether, sayth

Then wander doe they from the truth, which thinke

That the very elect may fall utterly from grace & be damned.

2.
The Church of God in

Heluet. confes. 2.
cap. 10.

Basil. confes. art. 1.

France, art. 12.
confes.

That the number of those which be predestinate, may both increase and be diminished. So did the Pelagians.

The truth.

The English Creede.

Errors.

17. Article.

1. The word of God

Luke, 10, 10.

Luke, 12, 7.

Iohn, 10, 14.

1. Tim. 2, 10.

Not certaine, but al shal be saued, yea the verie

Diuels

As the Originistes. Libertines Catabaptistes.

Damned

What they are therefore appeareth, which saie that

Al men be elected vnto everlasting life,

2. The Churches reformed in

Heluet. 2. cap. 10.

Basil. Art. 1.

France, art. 12.

Fland. Art. 16.

Furthermore they are not to bee liked that curiously wil enquire what the number of them is that shalbe saued, or damned.

4. As wee graunt there is a Predestination and that before al worlds, of men who must enjoy everlasting life: so we do saie not that al men, but certaine be predestinate vnto saluation. And so doth

The truth.

The English Creede.

17. Article.

Errors.

1.
The cause efficient
to be shewerlasting
purpose of God

Rom. 8, 29.

Rom. 9, 11.

Ephes. 1, 5. &c.

1. Tim. 1, 9.

2.
The cause formal,
God his infinite mer-
cie

Exod. 33, 19.

Rom. 9, 15.

3.
The cause material,
the blood of I. Christ

Act. 2, 38.

Act. 3, 20, &c.

Act. 10, 43, &c.

1. Cor. 15, 22, &c.

Ephes. 1, 3. &c.

1. Tim. 2, 5.

1. Pet. 1, 18, 19.

And this condem-
neth the impietie
of al those which
thinke

4.
The cause final, or
end, why both God
the Father hath lo-
ved, and Christ thus
suffered, namelie

The glo-
rie of
God

Ephes. 1.

6. 12.

Prou. 16.

Isa. 5, 16.

The sal-
uation of
man

Rom. 8,

29.

Rom. 9.

21.

In the Scripture,
wher may be seene

5.
The causes why
some are predesti-
nate vnto life, are
set downe most
plainelie

In the publique writings of the Churches militant with a sweete
consent according to this article,

That God doth not predesti-
nate man of his mercie, but
that man doth predestinate
himselke by his merites.

That God behelde in euerie
man whether he would vse
his grace well, and beleue
the Gospel, or no; and as he
sawe a man wel affected, so he
did predestinate him.

That beside his will there
was some other cause in God
why he choase one, and cast
off another: but this cause and
reason was hid from vs.

That men are predestinate
vnto life, if they doe beleue;
But Predestination is not
conditionall, but certaine.
For they which are elected in
Christ shall, and if they liue,
must and wil beleue.

That God is partiall, and vn-
iust, for chusing some, and re-
fusing others; calling manie,
and electing but fewe.

Though

The truth

The English Creede. 17. Article.

Errors.

6
Though true it be the Lorde knoweth all, & every of his elect: yet hath he reuealed vnto vs certaine notes and tokens, whereby we may see, & certainly know whether we be of that number, or not. For such as be ordained vnto euerlasting life, if they liue

1.
They be called vnto the knowledge of saluation, by the preaching of the worde.

2.
They obeie that calling through the operation of God his spirit, working within them.

3.
They feele in their soules, the Spirit of God bearing witnesse vnto their spirits, how they are the children of God.

4.
They walke religiously in all good works.

And this is euident, and cleare

1.
In the Scripture, where is set downe, of the predestinate vnto saluation,

1.
The calling

Rom. 8, 30.

Gal. 1, 15.

1. Thef. 2, 12.

2. Tim. 1, 9.

Reuel. 17, 14.

Matth. 13, 11.

Rom. 1, 5.

Rom. 16, 19.

2. Cor. 13, 5.

Ephes. 1, 13.

2.
Th' obedience vnto the word.

3.
Th' adoption into the childre of God.

Rom. 8, 15, 16.

Matth. 6, 9.

Ephes. 1, 5.

Gal. 4, 5, 6.

4.
The holines of life, and conuersatio.

Ephes. 1, 4.

Ephes. 2, 10.

2. Thef. 2, 13.

Tit. 2, 11, 12.

2.
In the 2. publique Heluet. confession, cap. 10.

The Papists, who teach that none are to think that they ar of the nuber of the predestinate. Cone. Cap. 12. Trid. Sess. 6. Can. 15.

Sundrie aduersaries hath this truth, but principalie.

Such as thinke it is a sufficient argument of election, if they be outwardlie called by the worde, though they haue none inward calling of the Spirit.

The Schuenkfeldians, and al such as depending vpon revelations, condemne the ordinarie calling of God by the ministerie of his worde.

The truth.

The English Creede.

Errors.

17. Article.

7
Divers be
th'effects of
predestina-
tion: but
chiefly it
bringeth to
th'elect

1.
In this
life, iusti-
fication.

Alwaies
a confor-
mitie to
the image
of th'on-
lie begot-
ten sonne
of God

1
In suffe-
ring tro-
bles,

So wit-
nesse

1.
The scrip-
ture

Rom. 8,
30.

Rom. 8,
29. 17.

Matth. 25,
34.

In any age
haue bine

2.
The god
lie, who

Doe liue
at this
present.

And this
is flatlie a-
gainst the
which op-
pugne ei-
ther

1.
The iustifica-
tion by faith
through the
hearing of the
worde prea-
ched, as do the

Infidels.

Epicures.

Atheistes, of which reade
more about, pag. 39.

2.
The glorious
condition of
man in blessed
immortalitie.
such are

The Appollinarians.

The Millinaries.

Those heretiques whiche
denie the
resurrec-
tion of
the flesh.
as the
Carpocratians.
Valentinians.
Cerdonites.
Manichies.
Montanists,
&c.

3.
In the life
to come,
Glorifi-
cation.

3.
In enioi-
eng glo-
rie.

The truth.

⁵¹ The English Creede. 17. Article.

Errors.

8. The consideration and doctrine of predestination, is

1. To the godly full

Sweete,
Pleasant,
Comfortable.

Because

It greatly confirmeth their faith in Christ.

So faith

1. The scripture.

Rom. 8
18, 31.
&c.
Eph. 1.
15, &c.
1. Cor.
15, 14,
15, &c.

2. The Church of God in all places.

It doth ferventlie kinde their love toward God.

Therefore they are to be held as heretiques against the faith, which giue out that this doctrine leadeth

Vnto desperation, which is without all comfort,

And therefore to be published neither by mouth nor by writing: such

were the heretiques called from hence, Predestinati.

2. To the wicked, and reprobate

Soure
Vnfauourie,

As that which they thinke, though moste vntruely and wickedly, bringeth them either

To despair of Gods mercie, being without faith.

Not to feare his iustice being so extremely wicked.

VVhereas, neither

1. By the word of God.

2. By any sound confession

Can any man collect that he is a vessel of wrath, prepared vnto damnation: but contrariwise, by manie great arguments may perswade himselfe that he is in the fauour of God, as in the next table following, plainly doth appeere.

Loosenes of life, and so vnto Atheisme.

Are the newe Pelagians, the Fanaticke of Loue.

H. 1.

9. That

<p>9. That men the better may auoide</p>	<p>Desperation,</p>	<p>1. That the promise of grace and fauour to men is vniuersal,</p> <p>2. That the doctrine of predestination is to be preached not vnto a few, but vniuersalie to al men</p> <p>3. That the seales of the covenant be appointed to al in general. For</p> <p>4. That as the disobedience of Adam brought condemnation vpon al men: so the blood and obedience of Christ is able, and al sufficient to washe away al finnes, and that of al men.</p> <p>5. That none euer yet did flie vnto the mercie of God by vnfaigned repentance, but he was receaued into fauor: so among others was</p>	<p>Matth. 11, 28. Matth. 18, 14. Iohn. 3, 15. Rom. 3, 22. 1. Tim. 2, 4. 2. Pet. 3, 6. Reade { 9. Rom. { 10. 11.</p> <p>Matth. 28, 19, 20. Mark. 16, 15, 16. Luk. 24, 45, 46, 47</p> <p>Concerning Baptisme, Al are to be baptised,</p> <p>Matth. 28, 19. Mark. 16, 15.</p> <p>Of the bread, Take, eate, this is my bodie.</p> <p>Matth. 26, 26, &c. 1. Cor. 11, 23, &c.</p> <p>Of the cup, Drinke ye al of it.</p> <p>David after his adulterie. Manasses after his idolatrie. Peter after his apostacie. The theefe hanged with Christ, euen at the last gaspe. The Ninuities after many, and greuous offences committed</p>	<p>The number of the elect is but smal, and seing we are vncertaine whether we be of that companie or not, we wil proceede on as we haue be-gonne:</p> <p>So that as these are not to be heard, which do saie</p> <p>That God is an acceptor of persons, and so vniust in choosing some, and refusing others:</p>	<p>So is it the parte of al, and euerie man,</p>	<p>Not to refuse the mercies of God, as generalie: so most gratioullie offered vnto al men.</p> <p>Not to despere in respect either</p> <p>Of the greatnes</p> <p>Of his sins.</p> <p>Of the multitude</p> <p>Not to prouoke the Lorde to execute his vengeance through prophanenelle of life, and securitie.</p>
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The truth.

⁵³ The English Creede. 17. Article.

Errors.

1.
Not our owne iudgementes, and what seemeth
good in our owne opinions.

10.
In our doings,
but cheefely in
the matter of
Predestinatiō,
we are to fol-
low

Not which is
concealed from
vs, of God his
omnipotencie;
whereby he is
minded to go-
uerne at his
pleasure the
things by him
selfe created. { Psal. 115, 3.
Of this wil is
mention made { Isa. 46, 10.
Rom. 9, 15.

2.
The will of
God. And that
wil to

Subscribed
hereunto have
the Godly in
al ages, and by
name the
Church in
Heluetia by
their publique
confession.
Heluet 2. cap.
10: but so haue
not

The Enthusiasts.
Anabaptists.
Fam. of Loue.

Contempt of
the worde; of
the Preachers;
and of al god-
ly exercises.

Of which vn-
godly cogita-
tions springeth
among men

Impenitencie

Of his fauour
and good will
towards man-
kinde, revealed
vnto vs in the
S. Scriptures
by Iesus christ,
whome we are
to heare, Math.
3, 17. And he
saith

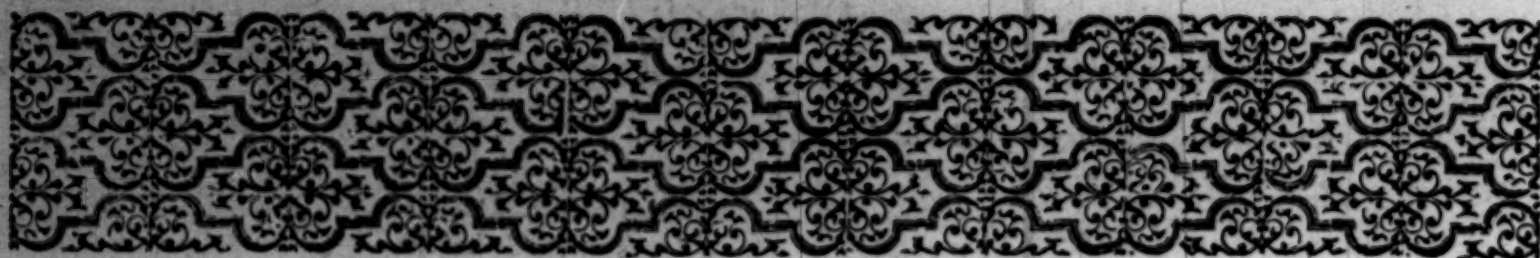
Come vnto
me, &c.
Math. 11, 28.

So God loued
the world, &c.
Iohn, 3, 16.

So many as leaue the
writte word of God,
and depend vpon re-
uelations, either con-
trarie, or besides the
truth

Carnal secu-
ritie.

Desperation.

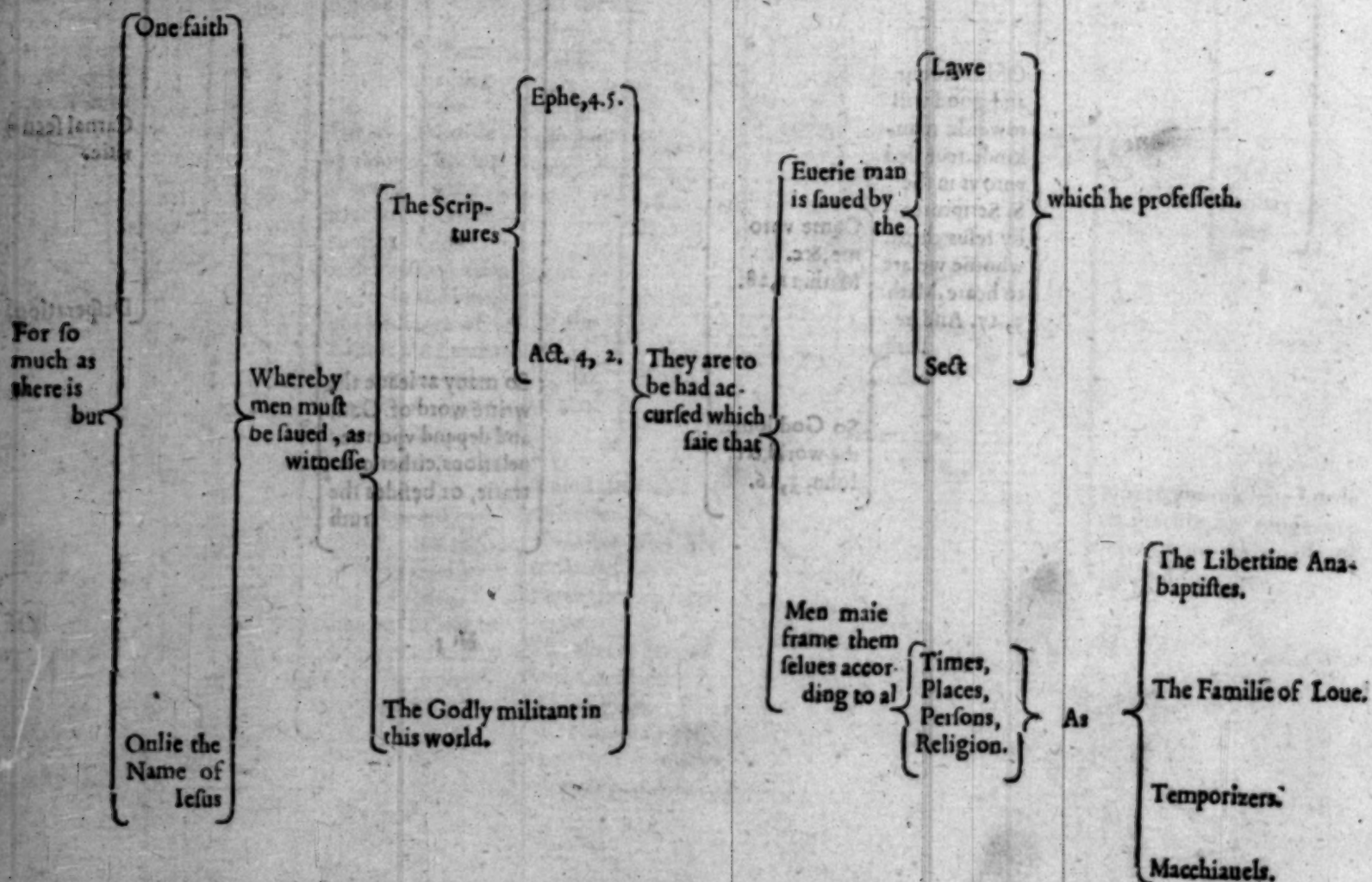


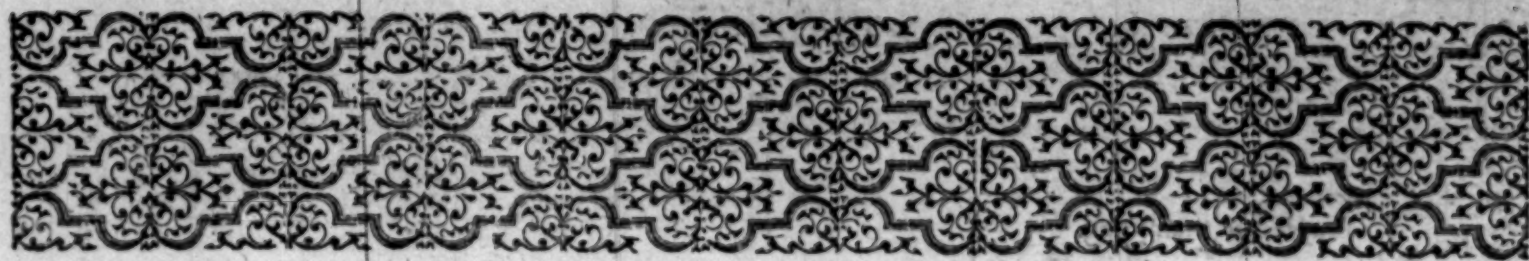
18. ARTICLE.

*Of obtaining eternal saluation only by the
name of Christ.*



Hey also are to be had accursed, that presume to say that euery man shalbe saued by the lawe, or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holie Scripture doth set out vnto vs onlie the name of Iesus Christ, whereby men must be saued.





19. ARTICLE.

Of the Church.

He ¹ visible² Church of Christ, is a congregation of ³, ⁴faithfull men, in the which the ⁵ pure worde of God is preached, and the Sacraments be duly ministred, according to Christes ordinance, in al those thinges that of necessitie are requisite to the same.

As⁶ the Church of *Jerusalem*, *Alexandria*, and *Antioch* haue erred: so also the⁷ Church of Rome

hath erred, not only in their liuing and maner of ceremonies, but also in matters of faith.

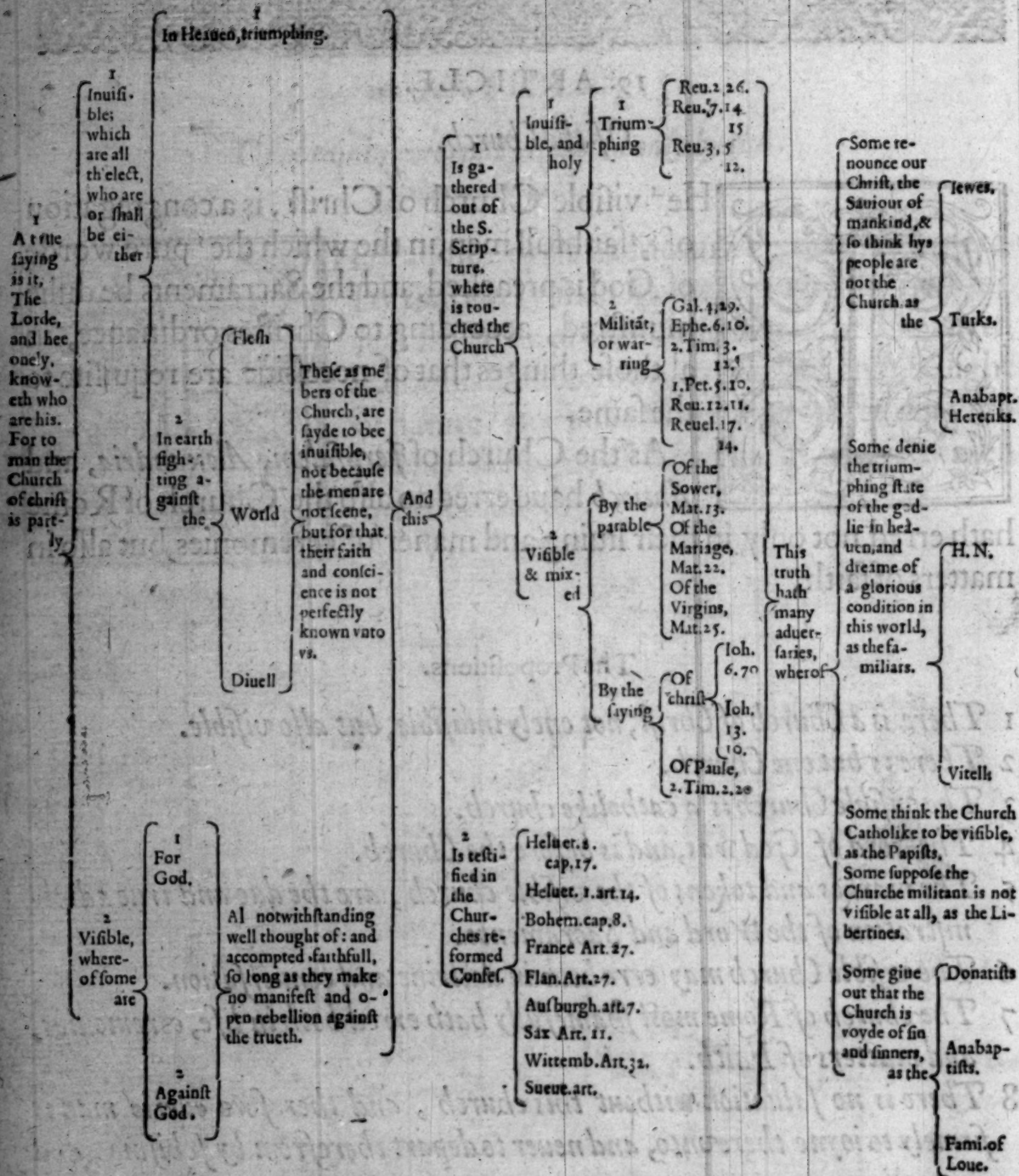
The Propositions.

- 1 *There is a Church of Christ, not onely inuisible, but also visible.*
- 2 *There is but one Church.*
- 3 *The visible Church is a catholike church.*
- 4 *The word of God was, and is before the Church.*
- 5 *The markes and tokens of the visible church, are the due and true administration of the Word and Sacraments.*
- 6 *The visible Church may erre both in doctrine and conuersation.*
- 7 *The church of Rome most shamefully hath erred both in life, ceremonies, and matters of Faith.*
- 8 *There is no saluation without this church, and therefore euerie man is firmly to ioyne therevnto, and neuer to depart therefrom by schisme, and contention.*

The truth.

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The English Creede.
19. Article.

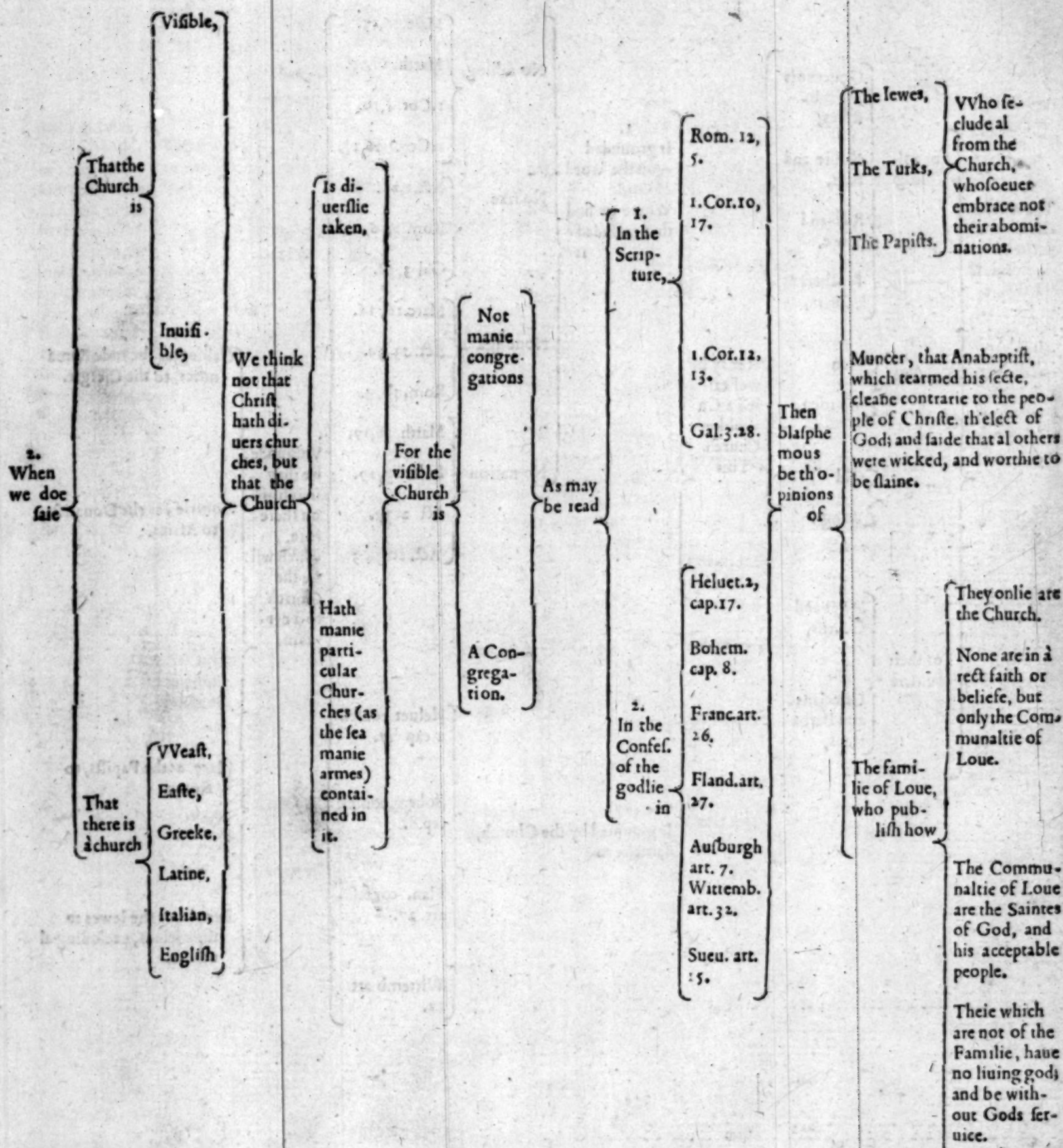
Errors.



The truth.

57 The English Creede. 19. Article.

Errors.



The truth

58 The English Creede. 19. Article.

Errors.

1. The visible church properly understood, is but a part of the Catholique: yet forasmuch as it is a Congregation of the faithful, who be

For calling

Gouernors and subiectes,

Noble and base,

Rich and poore,

Teachers & learners,

For sexe

Men

Women,

For age

Old

Yong,

For their countrie.

Iewes and Gentils,

Gracians and Barbarians,

It may be wel called a Catholike Church. This

1. Is grounded vpon the word of God. Where we find that excluded is

No calling,

Marc. 16, 15.

Matth. 28, 19.

1. Cor. 4, 10.

1. Cor. 12, 27.

No sexe

Act. 2, 21.

Rom. 1, 16.

Gal. 3, 28.

None age

Marc. 16, 16.

Act. 13, 39.

Rom. 10, 4.

No nation

Matth. 28, 19.

Luke 13, 29.

Act. 2, 39.

Act. 10, 34, 35.

Unfounde be they in religion therefore, which will tie the Church to a certaine

Calling, as the rude Romanists, to the Clergie.

Contrie, as the Donatists, to Africa.

2. Is granted by the Church, namelie in

Heluet. confel. 2. cap. 17.

Bohem. confel. cap. 8.

Flan. confel. art. 27.

Wittemb. art. 32.

Place, as the Papists, to Rome.

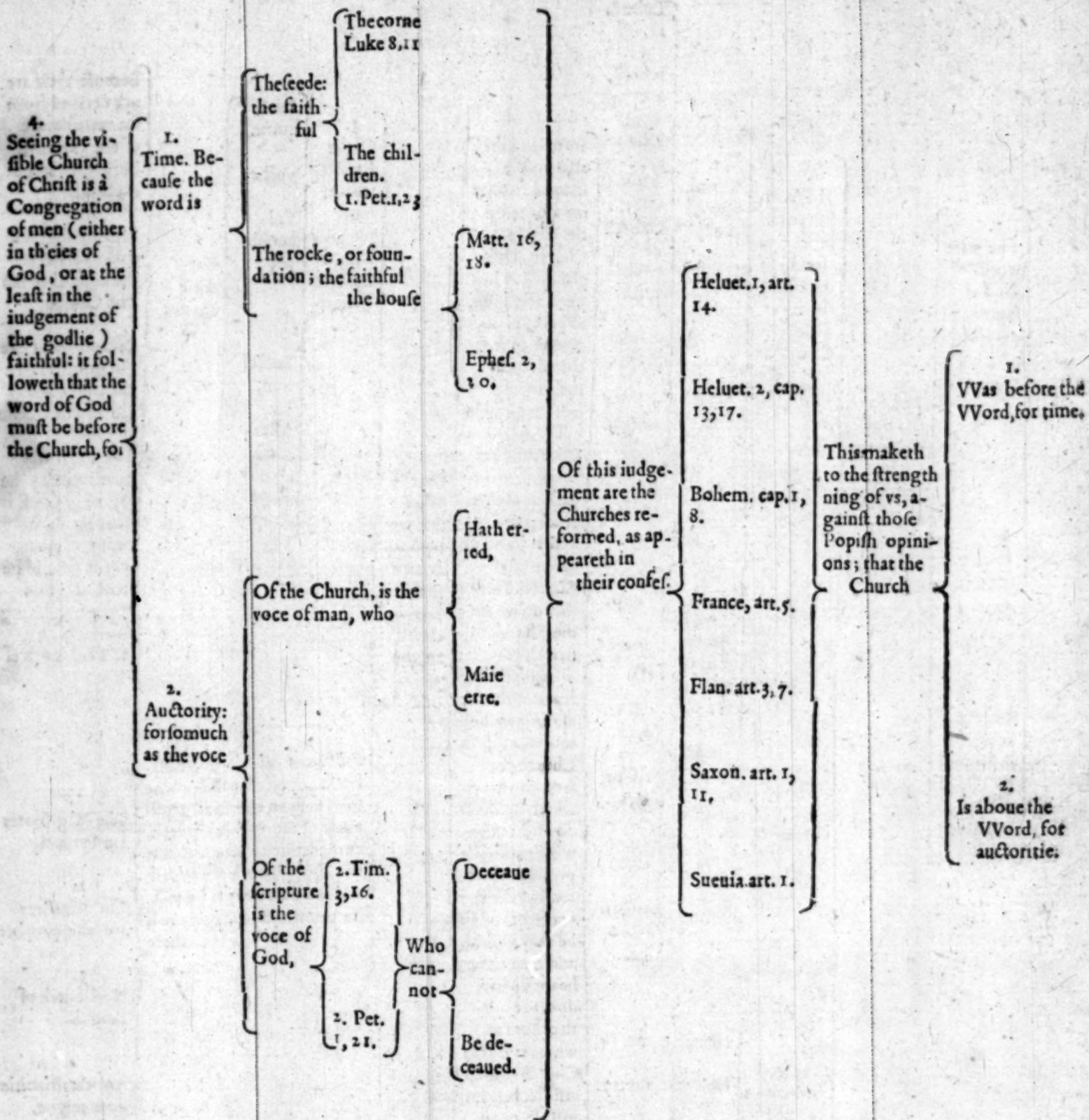
People, as the Iewes to themselves, excluding al others.

4. Seeing

The truth.

The English Creede. 19. Article.

Errors.



The truth.

The English Creede. 19. Article.

Errors.

5. There is the visible Church, where	1. The pure worde of God is sincerely preached.	And so saie not we one-ly, but besides	1. The scripture wher in we find that a note of the visible Church is the	2. VVord preached,	Luke 8, 21.	John 8, 47.	John. 10 27.	Some, and they also godlie men, ad besides for a note of the visible Church, Discipline. But because discipline in part, is included in th'other markes mentioned, both we, and in effect, al other Churches reformed, ouerpasse it in this place, as no token simplie of the visible Church. Neither do we tie the Church so stricthe to th'other signs, that we thinke al those to be without the Church, and Antichristians, which neither doe heare the worde orderlie preached, nor receiue the sacraments; if so be they would, and can neither heare th'one, nor receiue th'other: at which time the Church is not visible, but inuisible, as in the time of tyranny, and captiuitie.	On the other side we renūce, as altogether Antichristian, the opinions	1. Of the Papists, who al leage for tokens of the true Church	Anti-quitie, Vnitie, Vniuersalitie, Succession, Miracles, Revelations.	But these are not so,	Because theie are not deriued from the verie nature of the Church, but are meerlie external.	
					Gal. 1, 8	1. Thel. 5, 20.	1. Iohn 4, 2, & c.							2. Iohn versie 9.
2. The Sacraments instituted by Christ are duly administered.				3. Administration of the Sacraments.	Matth. 28, 19.	Rom. 6 3.	1. Cor. 6, 11.	1. Cor. 12, 13.		2. Of some, which make discipline, and that their owne too, such an essentiall argument of the visible Church, as theie thinke where that is not, though both the Word, and the Sacraments be rectlie ministred and receaved, there			Because theie are not good, except there be warranted by the worde of God. Because it was fore tolde by the Spirit of God, that the coming of Antichrist should be with all power, signes, and lieng wonders, &c.	
					Luke 23, 19.	1. Cor. 1, 20. & c.								2. Thee Magistrates are Tyrants.
			2. The god lie in reformed Churches Confel.		Heluet. 1, art. 14.	Heluet. 2, cap. 17.	Bohem. cap. 8.	France, art. 27, 28.	Saxon. art. 11.	Wittemb. art. 32.	Sueuia. art. 15.			6. Nothing
														4. Antichristianitie doth reigne.

The truth.

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Errors.

6. Nothing is more certaine, than that the church militant and visible, may erre, and that

1. In doctrine,

2. In conuersation,

Elſe would it not haue bene ſaide to the Church

By our Sauior Chriſt. concerning

By Paul touching

1. Doctrine,

2. Conuerſation.

Doctrine.

Conuerſation.

Take heede, &c. Matt. 24. 4.

Beleeue it not. Matt. 24. 23, & 26.

Beware of the leauen, &c. Mar. 8. 15.

Many ſhal be deceaued: yea, the verie elect if it were poſſible. Matt. 24. ver. 11, 24.

Shal he finde faith on the earth? Luke 18. 8.

Iniquitie ſhal be encreaſed.

The loue of manie ſhal waxe colde. Matth. 24. 12.

We knowe in part. 1. Cor. 13. 11.

Antichriſt ſitteth in the temple of God 2. Theſ. 2. 4.

Beware of dogs, of idle workemen, of conſiſion. Phi. 3. 1.

There is a fight. Rom. 7. 21.

Reſtore, &c. leaſt thou alſo be tempted. Beare one anothers burthen Gal. 6. 1.

Now that the Church hath erred, either the

Superſtition,

Here ſies,

Atheiſme

Now reigning at

Hieruſalem,

Alexandria,

Antioch.

The moſt famous places in th' vniuerſal world, do witneſſe.

And this is ſubſcribed vnto by the churches in

Heluet. confeſ. 2. cap. 17

Saxon. confeſ. art. 11.

Wittemb. art. 31.

Sueuia. confeſ. art. 15.

1. The Papiſtes which holde that the Church cannot erre in doctrine,

But this truth is oppugned by

2. The Doctariſtes Anabap. who ſaie the church cannot erre for manerz.

19. Article.

<p>7. Justly is the Church of Rome condemned of vs, and of al reformed Churches. Because not onlie it hath erred, but stil curfedly doth offend</p>	<p>1. In life. for there</p> <p>The harlot hath a better life, Than she that is a Romans wife.</p> <p>Al things are vendible.</p> <p>A man may be what he wil, sauing a godly man.</p> <p>For number, infinite: such as neither we, nor our fathers could beare.</p> <p>2. In ceremonies, which are</p> <p>Vaine. For manie of them are</p> <p>To no purpose.</p> <p>To none order.</p> <p>To no comelines.</p> <p>For vse</p> <p>Damnable: inas-much as they are held</p> <p>Necessarily to be obserued, which is against Christian libertie.</p> <p>Idolatrie.</p> <p>To merit, which bringeth vnto nothing, the sacrifice of Christ.</p> <p>Against the law of God it main-taineth</p> <p>Inuocation of creatures.</p> <p>Disobedience vnto Magistrates. Whoredome. Periurie so it be not to a Catholique.</p> <p>3. In doctrine. For</p> <p>To the overthrowe of the Gospel, of man his saluation, it ascribeth</p> <p>Theo-ri-ginal, partlie</p> <p>To the grace of God.</p> <p>To the force of nature.</p> <p>The sub-stance, partly</p> <p>To the iustice of God.</p> <p>To the merits of man.</p> <p>The end partly</p> <p>To the glorie of God.</p> <p>To the honor of creatures.</p>	<p>Againe, looke we into the heades of The anti-christian Synagoge and we shal see that of them some haue bine</p>	<p>1. Coniurers, & force-rers, as Pope</p> <p>2. Here-tikes. For Pope</p> <p>3. World Athe-ly pro-phane men. Pope</p>	<p>Martine, 2.</p> <p>Syluester. 2.3.</p> <p>Iohn 19. 20. 21.</p> <p>Gregorie 6. and Grego-rie the 7.</p> <p>Benedict. 9.</p> <p>Syricius, Calixtus, Leo 9. Pas-chalis, if not simply, yet in some men, & wo-men condemned marri-age.</p> <p>Liberius was an Ar-rian.</p> <p>Anastafius 2. an Acati-an.</p> <p>Honorius a Monothe-lite.</p> <p>Iohn 12. a Dormitane.</p> <p>Caelestinus a Nestorian.</p> <p>Sixtus builded a stewes for Sodo-mites, Paul. 3. receaued 40000. duc-kats month-ly of curti-lans. Leo 20. denied the im-mortalitie of the soule. Iohn 23 was pronounced a diuel in-carnate, at the counfel at Con-stance.</p>	<p>Hence it came that</p>	<p>1. Rome</p> <p>2. Bernard saide the Romanes are wise to doe wickednes, but be altogether fooles vnto goodnes. They are hateful to heauen and earth. yea, and hurtful to both: wicked against God, rash against holy thinges, seditious among themselues. <i>De consi-der. ad Eugen. lib. 4.</i></p> <p>3. The Pope was proclaimed Antichrist at Rhemes, by the coun-fel vnder Capet.</p>	<p>August de ciui-tat. Dei, lib. 18.</p> <p>Hieron. in prae-fat. lib. de Spi-ritu S.</p> <p>What they are then, it appea-reth, which saie, the Church of Rome doth not, yea, cannot erre at al.</p>
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The truth.

The English Creede. 19. Article.

Errors.

8. Although it be not expresse let downe: yet is it necessarie deriued from this Article, that	1. None can be saued, which are not members of this true church	And this is euident	1. In the word of God, where we are commanded	To heare Christ. Matth. 17, 5. To come vnto Christ. Matth. 21, 28.		For	1. The benefites which the Church doth, and shal enioye, are most singular	1. Corporal	Matth. 6, 33. Luke 21, 28.	2. Spiritual	John. 17, 3. Gal. 4, 6. Col. 3, 13. 1. Iohn 1, 9.	3. Eternal	Matth. 25, 21. Iohn 16, 22. Matth. 13, 43. Rom. 8, 17.	Wars, and destruction Matth. 22, 7.	Induration of harte. Iohn 12, 40.	Therefore let the take heed	Who, whatsoever considerations they may seeme to haue, refuse to ioyne with this church, I meane	Papistes.		
				To be ware	Of false prophets. Matth. 7, 15. Of the leauen of the Phar. & Sad. Mat. 16, 6. Of dogs, Of idle workmē Of concision Phil. 3, 2.														To trie the spi-rits, &c. 1. Iohn. 4, 1.	Left there be a-nie that spoile vs through philoso- phie. Col. 2, 8. Left we be pluc- ked awaie with th'error of the wicked. 2. Pet. 3, 7.
	2. Euerie one is firme- lie to ioyne and ne- uer to forsake this com- muni- on of sancts		2. In the publike confessions of the reformed Churches in	Heluet. 1. art. 14. Heluet. 2, cap. 17. France, art. 26. Fland. art. 28. Saxo. art. 11. Wittemb art. 32. Sueuia. art. 15.															The Famli- liars.	
																				The ac- cused.